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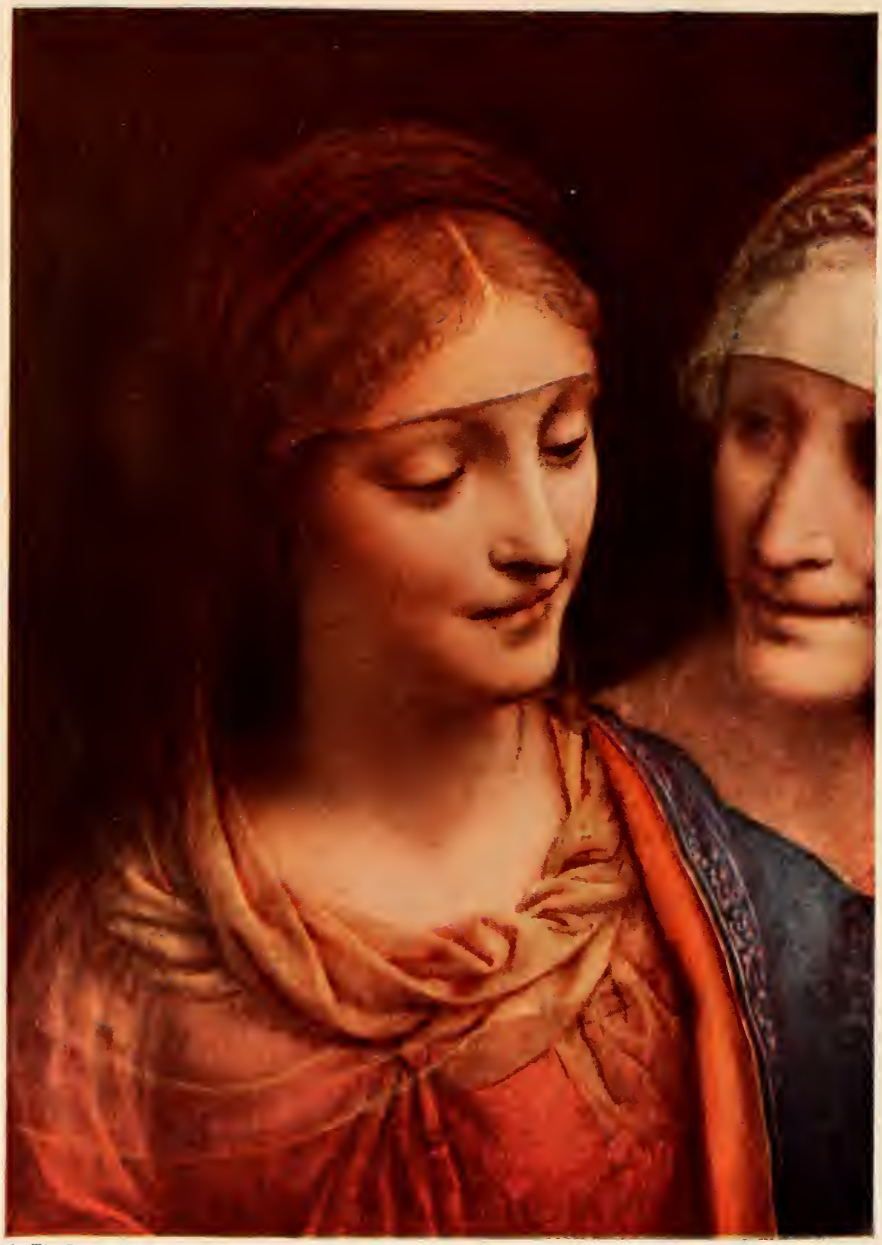

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VII-Title

MARY—DETAIL FROM THE HOLY FAMILY

From a painting by B. Luini

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THE
PERFECT LIFE

VOLUME SEVEN

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TO

THE ONCOMING GENERATION

AND TO ALL WHO WOULD HAVE A NEW

VISION OF THE BEAUTY AND

THE POWER OF THE

MESSAGE OF

LIFE

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PREFACE

THIS volume deals first with the life of Jesus. The narrative is woven together here from all the Synoptic Gospels in such a way as to show the order of events and the successive stages of the history. We read of his humble birth and boyhood, his faithful preparation for his work, the immediate and widespread approval that accompanied his teaching in Galilee. Then we note the gradual, and afterward the swiftly gathering, opposition from the religious leaders. When he is driven into retirement, we see him revealing himself to his disciples whom he has chosen to be with him and to spread his message. We see him go bravely up to Jerusalem to proclaim his word at the heart of the nation's life. He enters the city as its Messiah, and meets the Scribes and Pharisees on their own ground. Then we see him betrayed by the treachery of one of his own disciples and handed over by the priests to the Roman governor to be crucified. We read how his own prediction that he should be raised from the dead was fulfilled, and how his disciples were inspired by his abiding presence to go forth and give his Gospel to the world.

In order that we may not lose the thread of the narrative, only such of the teachings of the Master are included in this section as are needful to tell the story of his life.

The basis of this biography, as of all trustworthy lives of Christ, is the Gospel according to Mark, the narrative Gospel.

Next is the entire Gospel according to John, followed by that marvelously eloquent discourse, the Epistle to the Hebrews, which shows how our Lord is the Only Mediator of a Better Covenant.

Finally, we have such of the teachings of Jesus as can be dissociated from the incidents of his life.

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THE LIFE AND MISSION OF JESUS

THE NATIVITY

No war or battle sound
Was heard the world around;
The idle spear and shield were high uphung,
The hookèd chariot stood
Unstained with hostile blood,
The trumpet spake not to the armèd throng;
And kings sat still with awful eye,
As if they surely knew their sovran Lord was by.

But, peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds with wonder whist,
Smoothly the waters kissed,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the charmèd
wave.

—*John Milton*

BETHLEHEM

The picture gives at a glance the setting of this most beloved of Christian cities: on the right the crowded houses of the old town, some of them centuries old, built wholly of stone with fortress-like solidity; the steep valley that drops suddenly away from the foundations of the houses and winds northward and eastward toward the distant gulf of the Dead Sea; the heavy pile of buildings toward the left which form the focal point of Bethlehem. This picture also shows a mountain in the central distance. On the summit of this mountain Herod the Great built a platform on which was constructed a huge fortress and the mausoleum beneath which he was buried. Time and war have destroyed everything but the memory of it. Yet there he lies, the old tyrant who caused the streets of Bethlehem to run with the blood of children; while the Christian centuries still drift over that little town in whose streets once shone the Everlasting Light.

THE LIFE OF THE MASTER

"WE do not know very much about him, as compared with that which we should like to know. All the records of his life would not fill an issue of the morning paper. Furthermore, the only records we have of his life come to us through the writings of men who did not themselves fully understand the character they were seeking to make known. They could only do the best they were able in making their contemporaries and those who should follow them comprehend something of that life that to them was past all language wonderful. In the final issue of facts, it is that life which has become the authoritative norm of conduct for the race. Imperfectly presented as it is, and not fully understood either by its first interpreters or any of later time, the life of Jesus is increasingly the disclosure of the soul of God, the exhibition of a normal, perfect human character and the center of the world's desire.

"The Book that can present a life like that, under whatever limitations, is certain to have a unique note of authority for all who have the least sensitiveness to moral ideals. It finds us and holds us. It follows us through all the ways in which we try to find rest in our search for life abundant. It waits for us when we turn into bypaths where we think to find another sort of good. It pursues us with swift, insistent feet all the long day of life. It will not let us go. It is this divine and terrible authority which follows us with the whips and scourges of the eternal Love, until we dash ourselves into the abysses of unreturning refusal, or take with gladness the cup of life from the hand of God. So, in the end of the day, the authority of the Bible is just the appeal which it makes to us to close with the supreme opportunity, as Jesus did, and live his life after him."

—*Herbert L. Willett*

MOTHER AND CHILD
From the "Holy Night" by Correggio

THE BIRTH AND BOYHOOD OF JESUS

THE BABE OF BETHLEHEM

The Birth of Jesus Is Predicted

IN the days of Herod,[1] king of Judea, in the sixth month, the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.[2]

And the angel came in unto her, and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women."

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her: "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt bear a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Then said Mary unto the angel, "How shall this be, seeing I know not a man?"

And the angel answered and said unto her, "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

THE ARRIVAL AT BETHLEHEM
From a painting by Luc Olivier Merson

The Magnificat

Then Mary said:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him
From generation to generation.
He hath showed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.

THE ARRIVAL AT BETHLEHEM

From a painting by Luc Olivier Merson

This picture was inspired by a Christmas carol in the old French style, part of which runs as follows:

"Common folks and poor
In here we never keep.
Try that other door;
'Tis there such people sleep."

The picture and the carol belong to each other, for running through both there is a note of pathos. Here is a human situation that appeals at once to our hearts. Mary has traveled all day in order to reach her destination by nightfall. The sun sank as they hurried past the Holy City; the swift Syrian night came down as they reached Rachel's Tomb, of sinister omen; and only the moon lighted the rocky stairs that led them up to the inn of Bethlehem. Not a lamp gleamed from any window; even the dogs were asleep till the footsteps of strangers aroused them. In vain Joseph's polite request; in vain his expostulations and entreaties. The hard-hearted innkeeper's wife thrusts her head out of the window and bids them move on to a less aristocratic place. Selfishness and the prospect of a harvest of coin in the morning crowd out the thought of another's suffering. "Common folks and poor!" Was there ever such a pathetic failure of intuition and sympathy! Surely, opportunity knocked at this hostelry tonight, and will never knock again! Poor Mary, exhausted and frightened, wraps her thin garment around her to keep out the cold. The village dogs come hurrying out of their lairs to add noise and terror to the scene. It matters not that the artist's Bethlehem, with its unpaved street and its houses of plaster and thatch, looks more like Brittany than Palestine; the setting is only a background for a very human story that concerns three people—helpless and desperate Mary, helpless and exasperated Joseph and a hard-hearted woman. It is the eternal conflict between human need and human selfishness.

He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath helped his servant Israel,
In remembrance of his mercy;
As he spoke to our fathers,
To Abraham, and to his children forever."

Jesus Is Born in a Stable

Now it came to pass in those days, that there went out a decree from Cæsar Augustus,[3] that all the world should be taxed.

And all went to be taxed, every one into his own city. Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David; to be taxed with Mary his espoused wife.

And so it was, that, while they were there, she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

Shepherds Visit Him First

Now there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were much afraid.

And the angel said unto them:

"Fear not; for, behold, I bring you good tidings of great joy,
Which shall be to all people:
For unto you is born this day in the city of David
A Saviour, who is Christ the Lord.[4]
And this shall be a sign unto you:
Ye shall find the babe wrapped in swaddling clothes,
And lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

"Glory to God in the highest!
And on earth peace, good will toward men."

THE ADORATION OF THE SHEPHERDS
From a painting by Murillo

And it came to pass, when the angels had gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

So they came with haste, and found Mary and Joseph, and the babe lying in the manger. And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds

THE PRESENTATION IN THE TEMPLE

From a painting by William C. Dobson

The aged Simeon has at last found the child of promise in whom he recognizes the future Messiah. Joseph looks on in wonder, while Mary seems to have known this already.

According to custom, the parents have brought their child to the Temple to present him to the Lord and to offer appropriate sacrifice. The two turtledoves indicate that Jesus' parents were poor, for the Law prescribed for a mother's offering, "If she be not able to bring a lamb, then she shall bring two turtledoves or two young pigeons."

returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

The Child Is Presented in the Temple

When eight days were accomplished, his name was called Jesus. And when the days of Mary's purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons."

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said:

"Lord, now lettest thou thy servant depart in peace,
According to thy word;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people Israel."

And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother:

"Behold, this child is set for the fall and rising again of many in Israel;
And for a sign which shall be spoken against:
Yea, a sword shall pierce through thine own soul also;
That the thoughts of many hearts may be revealed."

Wise Men from the East Do Him Homage

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men[5] from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him."

When Herod the king heard it, he was troubled, and all Jerusalem with him. And when he had gathered together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

And they said unto him, "In Bethlehem of Judea: for thus it is written by the prophet:

> "'And thou, Bethlehem, in the land of Judah,
> Art not the least among the princes of Judah:
> For out of thee shall come a Governor,
> Who shall rule my people Israel.'"

Then Herod, when he had secretly called the wise men, inquired of them carefully what time the star appeared.

And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word, that I may come and worship him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

And when they saw the star, they rejoiced with exceeding great joy.

And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures, they presented unto him gifts, gold, and frankincense, and myrrh.[6]

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE STAR OF BETHLEHEM

From a painting by Sir Edward Burne-Jones

This picture is not at all what it purports to be, but is a poem and an allegory. The three kings were lost in the forest, even as Dante "midway the journey of this life" found himself lost in a savage wood. This cold and desolate wilderness is the artist's picture of the world of sin and error in which mankind has been wandering. But God took pity on these men and sent his angel to bring them safely on their journey. The angel is the symbol of God's love and wisdom, and the star in the angel's hand is that divine illumination which lights men's feet to the manger of Bethlehem.

The three kings stand for three human accomplishments. Old Melchior with his little casket of jewels is the symbol of wisdom, the price of which is above rubies. Caspar, clad in wondrous mail, stands for power, for the kingdoms of this world which are destined some day to become the kingdoms of our Lord and of his Christ. Balthazar the Ethiopian, most richly clad of all, bearing a crown of wondrous pearl, is a symbol of wealth. Together, as they bring their gifts, they illustrate that passage in Revelation which says, "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and ever."

The artist has also spiritualized the Holy Family. They have sought shelter from a cruel world in a little booth which Joseph has constructed. It is a temporary thing, the resting place of a night. Joseph has been out to gather sticks for a fire, and on returning finds the fire no longer necessary: for a hedge, in which the Rose of Sharon is blooming, has sprung up through the snow; the winter is over and gone; the flowers of springtide carpet the ground. Paradise has come again upon earth, and all because, in the person of the little child, Love Divine has become incarnate. If Love can work such miracles, it is meet that the kings lay at the feet of this little child the noblest gifts they can offer.

And can it be that when we also lay our gifts at the feet of a little child, God is leading us by his star of duty or of love into the service of his Son? "Whoso shall receive one such little child in my name receiveth me."

THE REPOSE IN EGYPT

From a painting by Jean Aubert

This nineteenth century artist has given us faithfully the background of old Egypt. The Holy Family have stopped to rest almost in the shadow of the pyramids. On the right is the great pyramid of Cheops, hugest of all the structures of ancient man; and over Mary's head is the pyramid of Kephren, with the upper courses of its casing blocks still in place. Under the heaps of sand are the tombs of ancient nobles; and behind the donkey we see the modern tombs of the common man. All this suggests the tremendous antiquity of Egypt and the eternal procession of the generations in front of these changeless monuments. Mary and her child would seem to be as ephemeral as the rest; yet the child is destined to become the pivotal point in history and the most permanent factor in the spiritual life of man.

The Family Escapes King Herod's Rage

Now, when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying: "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death

©Donald McLeish

THE WELL OF THE VIRGIN NEAR CAIRO, EGYPT

This is the spot designated by tradition as the resting place of the Holy Family on their flight to Egypt. The unusual purity of the waters of this well perhaps accounts for this localization. Near by is an old sycomore, in the hollow trunk of which Mary is said to have hidden herself from the pursuing soldiers. All of the incidents of the flight are depicted on the walls of the little church the tower of which appears over the roof of the well.

of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying:

"Out of Egypt did I call my son."

Then Herod, when he saw that he was mocked of the wise men, was exceedingly angry, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men.

Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

"In Ramah was there a voice heard,
Lamentation, and weeping, and great mourning,

"ANNO DOMINI"

From a painting by Edwin Long

"The Year of Our Lord!" What a momentous turning point in history! The background is old Egypt; and we find ourselves confronting symbols of Egypt's ancient worship—the temple, with the house of Isis rising at the rear, the protecting walls, the two monumental pylon-towers flanking the gateway; the feast day procession of Isis winding out from between the pylons. This is the presentment of a creed outworn, with its outward splendor, its essential futility. And into the midst of all this ride Mary and the little Child at whose coming the world is to swing out into a new era—the era of our Lord! It is the era when God and man may meet without the mediation of a priestly order; when the Kingdom of God, at first within a human soul, works itself out in brotherly love and a regenerate social life. So clear, so simple, but so long in coming!

Rachel weeping for her children:
And she would not be comforted, because they are not."

But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."

So he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus[7] was reigning over Judea instead of his father Herod, he was afraid to go thither: and being warned of God in a dream, he withdrew into Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

THE HOLY NIGHT

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars—
Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night!
The senator of haughty Rome,
Impatient, urged his chariot's flight,
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago?

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Falling through a half-shut stable door
Across his path. He passed—for naught
Told what was going on within;
How keen the stars, his only thought—
The air how calm, and cold, and thin,
In the solemn midnight,
Centuries ago!

Oh, strange indifference! low and high
Drowsed over common joys and cares;
The earth was still—but knew not why,
The world was listening, unawares.
How calm a moment may precede
One that shall thrill the world forever!
To that still moment, none would heed,
Man's doom was linked no more to sever—
In the solemn midnight,
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now!
The night that erst no name had worn,
To it a happy name is given;
For in that stable lay, new-born,
The peaceful prince of earth and heaven,
In the solemn midnight,
Centuries ago!

—*Alfred Domett*

THE FORESHADOWING

From a painting by Édouard Rosset-Granger

The Dresden Gallery
VII-21

CHRIST AND THE DOCTORS
From a painting by Heinrich Hofmann

CHRIST AND THE DOCTORS

From a painting by Heinrich Hofmann

If popularity makes a picture great, this is one of the great pictures of the world. Hofmann has given us, not only a beautiful example of spiritually-minded youth, but also an interpretation of an important incident in Scripture. Let us consider each person and feel our way into his character.

The man on the right. The artist has placed him on a chair and given him a big book. This is to remind us of the fact that "the Scribes sit in Moses' seat," that is, they are the authoritative expounders of the Law. This doctor is a man of integrity, evidently a learned man, but one accustomed to see people yield to his authority rather than question his teaching. He would rather prove the boy in the wrong than help him see the right.

The second man on the right. We have here a gracious gentleman who possesses not only culture but sympathy. He is quite sure that the boy's understanding of the Scripture is incorrect, but unlike the first man he sympathetically tries to show the boy how to look at the matter from a different angle. Jesus responds to this attempt. There seems to be a bond of sympathy between the two.

The man in the center. This handsome old doctor is well past the prime of life. He leans on his crutch and looks with rather intolerant eye upon the youth who seems to have set himself up against the authority of his elders and betters. Jesus can expect little enlightenment from him.

The rabbi who stands by the reading desk is one of the most interesting figures in the picture. A scroll is in his hand, another lies on the desk. The thoughtful look and the well-known posture that implies deep thought both show that a new point of view has suddenly been revealed to him. Never before has he thought of this passage of Scripture as the young boy has interpreted it. We have here a possible disciple. Can it be Nicodemus?

The man on the left. His rather sensuous face reminds us that the leaders of the Jews were not all religious ascetics, but rather the well-fed aristocrats who loved the chief places in the synagogue and who had an interest in the financial transactions of the Temple Courts. He had started to leave the group, but some unexpected reply on the boy's part held him for a moment. He will not stay long.

The boy is the focus of the composition: all eyes look in his direction. But the boy is not willing to be the permanent focus, for with a gesture he transfers our attention to the Book, while the illumination upon his face shows that he has found complete satisfaction for the question that brought him all the way from Nazareth to this council of the doctors. Herein lies the true message of the picture. The doctors have searched the Scripture, but they have missed its meaning. Only as the Father in heaven illuminates the understanding and the heart can the true word of God be divined. Henceforth, for Jesus, religion will not be a matter of interpreting a book, but of yielding one's heart and mind to the indwelling God.

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A FAMILY ON THE WAY TO JERUSALEM

BOYHOOD DAYS

Jesus Goes to His First Festival

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

When they had fulfilled the days, as they returned, the boy Jesus remained behind in Jerusalem; and Joseph and his mother knew not of it, but they, supposing him to have been in the company, went a day's journey[8]; and they sought him among their kinsfolk and acquaintance. When they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions.

And all that heard him were astonished at his understanding and answers.

And when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

He said unto them, "How is it that ye sought me? Knew ye not that I must be about my Father's business?"

But they understood not the saying which he spoke unto them.

Then he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

And Jesus grew in wisdom and stature, and in favor with God and man.

THE BROTHER OF JESUS

"*For even his brethren did not believe on him.*"

Joses, the brother of Jesus, plodded from day to day
With never a vision within him to glorify his clay;
Joses, the brother of Jesus, was one with the heavy clod,
But Christ was the soul of rapture and soared, like a lark, with God.
Joses, the brother of Jesus, was only a worker in wood,
And he never could see the glory that Jesus, his brother, could.
"Why stays he not in the workshop?" he often used to complain,
"Sawing the Lebanon cedar, imparting to woods their stain?
Why must he go thus roaming, forsaking my father's trade,
While hammers are busily sounding, and there is gain to be made?"
Thus ran the mind of Joses, apt with plummet and rule,
And deeming whoever surpassed him either a knave or a fool,
For he never walked with the prophets in God's great garden of bliss—
And of all mistakes of the ages, the saddest, methinks, was this,
To have such a brother as Jesus, to speak with him day by day,
But never to catch the vision which glorified his clay.
Joses, the brother of Jesus!

—*Harry Kemp*

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THE HOME LIFE OF JESUS

Nazareth and Galilee

Jesus' world, the stage of his whole life's action, was no larger than the state of Vermont. The province of Galilee, in which he spent his boyhood, included only a third of Palestine. The town of Nazareth had about the same relation to the great capital, Jerusalem, as a small Scottish town has to London, or a Vermont village to the city of Boston.

Galilee has a delightful climate and great fertility, and it was on the main highway between Damascus and Egypt, the road that was the bridge between Europe, western Asia, and Africa.

Nazareth, the home of Jesus, was on a hill slope, a little retired from the busy towns on the Lake of Galilee and the great caravan road across the Plain of Esdraelon. But that road was visible from its hilltops, and Capernaum and Tiberias were only twenty miles away. Except for a few traders and cattle merchants, few strangers were seen in the streets of Nazareth. It is quite likely, however, that Joseph, and later Jesus, on their travels as carpenters and masons, made the acquaintance of the outer world.

These highlanders of Galilee were a freedom-loving people. They were of "the humble of the land," who were famous for their devotion to the Law and the Prophets. Among them, the free forum of the synagogues had greater influence than the Temple. It is significant that, when the Romans finally destroyed Jerusalem, they could subdue the land only after a most difficult and prolonged campaign in Galilee, in which one hundred and fifty thousand Galileans fell fighting for their country. Also, after the Temple was destroyed, it was Galilee that became the center of Judaism. In the seclusion and liberty of this neighborhood, Jesus had his boyhood home.

On Nazareth Hill

Every one who has visited Nazareth has climbed the hill at the northwest of the village in order to get its famous view. This hilltop overlooks many of the most interesting places in the Holy Land. Off to the north, one can see the snowy shoulder of Hermon, the highest peak. At its foot was the summer palace of the Roman ruler. To the east is the deep valley of the Jordan, and far beyond it are the steep, dark walls of the table-land of Gilead, where lived Jephthah, the great warrior, and where Gideon chased Israel's enemies into the woods, and whipped the elders at Succoth with briers. To westward is a range of low hills, and beyond them the long, purple mountain of Carmel, associated with the grand story of Elijah.

To the south, beyond a long, winding, narrow plain, a great triangle of waving grain and grass, are other hills. These are the mountains of Gilboa, where Gideon tested his volunteers at the watersprings. Yonder

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NAZARETH

Modern Nazareth is one of the clean cities of Palestine. Old Nazareth, in which Jesus lived and worked, was a much smaller place, huddling about the ancient spring just off this picture to the left.

The man in the foreground is climbing the steep hill behind the village by approximately the same path which Jesus must have taken so often as a boy. From this summit, what a panorama!—in front, the great Plain of Esdraelon, with its many-colored patches of farmland; beyond this, the violet hills of Samaria, each with a memory of the great days of Israel; just visible on the skyline, Mounts Ebal and Gerizim inclosing Shechem; far to the right, Mount Carmel; far to the left, Mounts Gilboa and Little Hermon. This scene stretched before the boy Jesus as he played on this height, and from it he learned to point out the spots made famous in his people's history. If Jesus learned the Law at his mother's knee, he learned patriotism on this hilltop behind his little village.

is Tabor, where Deborah, with a young man, perhaps hardly more than a boy, to aid her, gathered Israel's minutemen to the defense of their country. In the spacious valley below, these soldiers defeated Sisera, and across that plain later drove furious Jehu, who killed Jezebel, the enemy of his people. Yonder, too, died the good king Josiah, in a daring but vain endeavor to stem the power of Egypt. Beyond rounded Tabor stands gray Gilboa, the scene of the death of Saul and Jonathan, and of the coming into his kingdom of David, the great shepherd of Israel.

What boy could live in such scenes and not be a patriot and a worshiper of the God who had protected Israel?

The hillside soil of Nazareth was somewhat stony, and vinedressing was the chief occupation of the workingmen there. The country just below the town, however, was so fertile that in those days there was a common saying to the effect that it was easier to rear a forest of olive trees in this region than one child in Judea.

The fields were for the most part devoid of dwellings, for the farmers, disliking the loneliness of the countryside, lived in the villages and walked out to their work. On the upland pastures, however, a few shepherds stayed. Round about Nazareth there were some small hamlets, from which the inhabitants probably came into the town on market days. As Lake Galilee is twenty miles away, fish and fishermen were seldom seen in Nazareth.

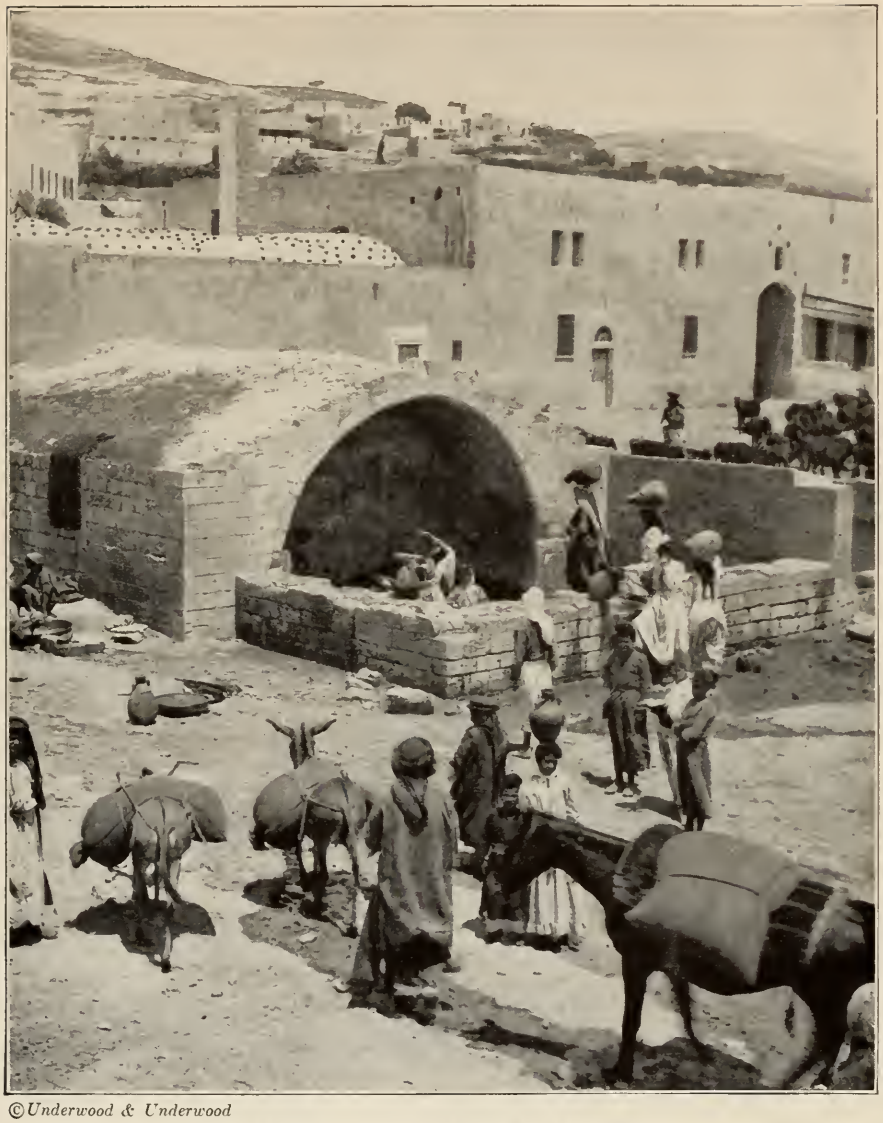
Then as now, the town was like a white wasp's nest on a cliffside. Its narrow lanes ran up between blank house walls to the tombs and the viewpoint at the hilltop, and down to the olive trees and the vines at the bottom. Where the gray limestone did not peep through the pastures, the wild anemone, larkspur, mignonette, and rose bloomed in the tints of the temple veil. The bird life was as varied as the vegetation. It was the land of the Song of Solomon, of "the viol, the violet, and the vine."

The House He Lived in

The home of Jesus' day is easily described. It was a one-story house of limestone or hardened clay, with a flat roof, with not more than two rooms, and lighted either from the opened door or from the chimney hole. It was removed from squalor by the fact that, in fair weather, cooking was done out of doors, upon a brazier, and that the roof, battlemented, and perhaps adorned with plants and shelters, was in all warm seasons the real living room of the house.

The Galilean, like the Italian, lived as much as possible out of doors. He had not much in his house but some mats for beds, some cushions for chairs, some clay pots and dishes, a wooden chest, a hand mill, a basket, and a lamp.

Joseph's shop was at his doorway; and he perhaps kept his tools in the house. Naturally, his home would be near the fountain.



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FOUNTAIN OF THE VIRGIN, NAZARETH

This is the spot where for centuries the women and children of Nazareth have filled their water jars. Under the arch is a trough to which the water is piped from the fountain itself, which is about a hundred yards to the left at the foot of the steep hill that overlooks the town.

A church built over this spring commemorates its association with the Virgin. Since Nazareth has only one spring, there is no doubt that this is the one from which Mary brought water for her household and at which Jesus must often have quenched his thirst.

His Boyhood Home

Home life in all Israel was, as we know, peculiarly affectionate and sacred. "No word in the Bible," says Chaplain Mackie of Beyrout, "contains so much of God's goodness and human happiness as is found wrapped up in the word 'child.'" "God could not be everywhere; so he made mothers," declares the Talmud. Fatherhood was priestly, and practical as well. The father taught the sons his trade; the mother was the religious educator of the children. Each phase of the child's development had its special religious discipline. The babe was taught some syllables of the Law before he was allowed to speak even his mother's name.

THE BOY AND THE LAW

In this picture, the artist would indicate that Jesus' knowledge of and love for the Law were the results of his devoted mother's teaching.

Before Jesus went to school, he would have his first instruction from his parents at home. The first words that he learned to say would be from the Shema, which was the Jews' solemn confession of faith. Its first words would be written on parchment and inclosed in a shining metal case fastened to the doorpost, as in all Jewish homes, which he must touch every time he came in and went out. The cardinal doctrines set forth in the Shema were:

"Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might."

The boy of Nazareth would be trained to offer a prayer of thanksgiving for being alive as soon as he awoke in the morning. Before he took four steps, he must wash his hands in a special way, as a sign that he was clean in spirit as in body. If the sun rose after he was dressed, he had to stop wherever he was at its first shining, and give thanks.

In addition to these daily reminders for prayer, there were certain other religious customs that concerned children. The father, coming home from the Sabbath service, breathed over his little ones the benediction of the sanctuary. In the synagogue behind the women's screen,

THE YOUTH OF OUR LORD
From a painting by John R. Herbert

children were held in arms by their mothers. Boys of twelve were "sons of the Law," with full and thoroughly understood religious responsibilities.

Of Jesus' home life, it must be further said that it was made generous by the presence of brothers and chivalrous by that of younger sisters.

His Simple Life

The food of the Galileans was simple. Their warm climate forbade the use of meat, except when there was a company large enough to dispose of a whole animal at once. Their three meals did not differ much from each other. A stew or a wheat porridge eaten with a thin cake of bread was the principal dish. Milk, fresh or sour, honey, dried fruit, locust cakes, home-made wine, rarely fish from the lake—these were their relishes.

It may help us to realize the simplicity of Jesus' life to think of some of the comforts of our day which he did not possess, such as a stove, a bedstead, a carpet, a mirror, a clock, matches, and books. Still, his home must have been fully as comfortable as those of his neighbors, because the head of the house was a trained artisan.

A Carpenter of Galilee

Workmen in the Holy Land in the time of Christ wore a white cotton shirt, or tunic, and what the Greeks called a "chiton," usually translated "coat," very wide and full, which reached to the ankles. When they walked or worked, they shortened the front by tucking it into the girdle. Over the coat, they wore a striped brown-and-white or blue-and-white camel's hair cloak, the stripes of which were always perpendicular. It was open down the front, and had two small holes through which the hands were put. This is the "cloak" or "vesture" of our English Bible. Upon the head was worn a turban, and upon the feet shoes or sandals.

School Days in Nazareth

It is not certainly known that there was a school in Nazareth, although in many villages, at the time of Christ, there were school sessions held in the synagogue.

Jesus' own language was the Aramaic, a language closely akin to Hebrew. There was but one textbook, and only one copy of that. Written on a leather roll from right to left, it was wound around two metal staves, and kept in a silk case. It was the Old Testament. The Hebrew boy's first lessons at school were in the Book of Leviticus.

Every lesson was a memory lesson. Patiently, the old teacher drilled his pupils hour after hour, day after day. Those shrill voices uplifted in concert were reciting over and over, first the old laws, then the histories, and finally the Prophets and the Psalms, until the children knew by heart, so that they could never forget, thousands of passages from their nation's Book.

Adults in those days took much interest in instructing boys, and the elders of the village would tell the children the old historic tales and quote for them passages of wisdom. So helpful was their counsel thought to be that there was a current proverb, "Keep close to the seller of perfumes if you would be fragrant."

The Journey to Jerusalem

When Jesus was in his thirteenth year, he became a "son of the Law" and put on the garments of a man. Then, he joined the villagers who went upon the annual trip to the Passover feast at Jerusalem.

It was a patriotic as well as religious journey. While a solitary Jew would have avoided going through hated Samaria, it is thought that the cavalcades used this shorter route over the highlands of Judea. On the way, Jesus would see so many historic sites that he would review almost the whole history of his people. Think of them in order—Shunem, Endor, Jezreel, Gilboa, Mounts Ebal and Gerizim, Joseph's Tomb and Jacob's

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A STREET IN JERUSALEM

Well, Bethel, Ramah, and Gibeah of Saul. From the northern hills, when the third day of their eighty-mile journey was almost over, they would catch sight of the Holy City.

NAZARETH

The quiet hills, the skies above,
The faces round were bright with love;
He lost not in the tranquil place
One hint of wisdom or of grace;
Not unobserved, nor vague, nor dim,
The secret of the world to Him;
The prayer He heard which Nature saith
In the still glades by Nazareth.

Yet graver by the growth of years
The step, the face, the heart appears;
The burden of the world he knows,
The unloved helper's lonely woes,
Till, when the summons bids him rise
From that still place of placid skies,
Fearless, yet sorrowing unto death,
Jesus goes forth from Nazareth.

VII-33

THE FINDING OF CHRIST IN THE TEMPLE

From a painting by Holman Hunt

THE FINDING OF CHRIST IN THE TEMPLE

From a painting by Holman Hunt

It took the artist years to perfect this picture, and it cost him several visits to Palestine. Every last detail of it is accurate and significant. The background is a wonderful piece of architecture intended to suggest the wealth and dignity of the ancient religion of the Jews. It is a "loggia," or open porch, screened with elaborate metal-work. The columns also are of metal—clustered stalks of lotus or the trunks of trees bound around with a network of vines. The ceiling glitters with inlaid work. The huge door is plated with gold. All this is Eastern, as it fittingly should be; yet in the cloister in the yard one perceives the influence of Greece and Rome; for the Jews were citizens of both the East and the West.

The doctors are real rabbis whom the artist found in Jerusalem. The old man on the left is blind. He hugs to his bosom the huge silver-spindled volume of the Law, protected by an embroidered covering on which the Star of David is clearly seen. The little boy with the fly whisk keeps away the defiling flies from the sacred scroll; the little boy behind steals some of its virtue by kissing its outer cloth. The artist wants us to understand that the Volume of the Law is the heart and soul of the Jewish religion; and the blind old rabbi is a symbol of the blindness which prevented these "leaders of the blind" from seeing the true word of God within the Law.

The other rabbis are elaborately dressed and bejeweled. Some carry scrolls; some wear phylacteries. One is taking time for refreshment from a bowl of wine, while a servant above pours another bowl. These are they who "love the chief seats in the synagogue," who "make broad their phylacteries," who clothe themselves in "fine linen," who "fare sumptuously every day," but who will "not lift so much as a finger" to help the blind old beggar who sits on the step outside. They are not interested in people; they are interested in perpetuating the system that insures them their living. That system is suggested here by the little procession in the background—the father bearing the sheep for sacrifice, the mother carrying her first-born son, the seller of sacrificial animals counting his money, the priest with his incense leading worshipers to the place of sacrifice. This elaborateness is the very Law of God to these doctors.

These persons are all a background and a foil to the striking young boy who is the center of the composition. There is no subtlety of learning in his face, but there gleams there the clear spiritual light which comes from direct illumination in the soul. Religion to him is not ritual, but love. And while his body yields half unwillingly to the persuasive hands of his parents, his mind is still busy with the great unanswered questions. He does not yet fully understand it, but he himself is the revelation of God. The old religion was the religion of a book; the new religion is the religion of an indwelling Father.

THE SILENT YEARS

A Master, followed by a band
Of twelve disciples through the land,
Teaching as never man had taught,
Of truths beyond our human thought;
A wonder-worker, at whose word
The blind eyes saw, the deaf ears heard,
And death itself, its long reign o'er,
Unloosed its icy hand of power;
A king who held no earthly throne,
Yet claimed all nations as his own;
A victim, lifted up on high
That all the world might see him die;
A risen Saviour, by the sea
Walking with men in Galilee—
Thus to our eyes the Lord appears
Throughout the three mysterious years
Which sum the ministry and death
Of Jesus Christ of Nazareth.

Yet there were other years than these—
A child beneath the olive trees,
A lad who learned and who obeyed,
A worker in a humble trade,
A man amid the lives of men,
Who knew its drudgery, its pain,
Its homely joys, its heavy fears,
For thirty silent, loving years.
Ah! here as deep a message lies
As in the cross and sacrifice,
And here the Son of God is shown
The Son of Man, and claims his own.

Yea, even as thirty is to three,
So, if our eyes had power to see,
Not only by the church's door
Christ stands, but oftener in the roar
Of busy marts, by plane and loom,
Within the factory's crowded room,
Where laborers drudge with arm and tool,
On wharf and ship, in shop and school,
And claims each worker, by this sign:
"I, too, have toiled, thy toil is mine;

I, too, have lived thy life of care,
And borne the burdens thou dost bear;
Not from my cross I call to thee,
But from thy side—come, learn of me!"

Oh, Son of Man! grant us to see
Thy full, divine humanity!
We exile thee in shrines and creeds,
Far from the many and their needs,
Forgetting that thy chosen spot
Was just the common human lot;
Yet still thou camest back again
To stand among thy brother-men,
And still if they would serve thee best,
Love to thy brethren is the test:
Yea, on thy cross we look to see
Thy hands, nail-pierced so cruelly,
And find them still the hands that drove
The plane, and blessed in holy love
The household meal—the hands that thus
Divine, yet human, hold for us
All help for human life below,
All hope for that to which we go.

—*Priscilla Leonard*

JOHN THE BAPTIST EXPLAINS HIS MISSION TO HIS DISCIPLES

From a painting by Bernardo Strozzi

John numbers those of all ages among his followers—the lad, the middle-aged peasant, and the old men who evidently belong to a higher social grade. John has his characteristic emblems—the tall reed cross, and the scroll on which is inscribed "Behold the Lamb of God." The outstanding feature of the picture is the intense earnestness of John and the absorbed interest on the part of his disciples. This is indeed a preacher with a message, and that message is finding deep and immediate response.

The word of God had come to John as he brooded in the solitude of the wilderness, and now, after three centuries of silence, the voice of a prophet was heard in the land. No wonder that crowds thronged out to the Jordan River to see if he were the Messiah. No doubt many sneered at this strange and vehement man who called them to repentance, but that did not prevent an ever-widening circle of believers from accepting his teaching. In six short months of active service he not only prepared the way for Christ, but established a following that lasted many years after his death.

THE MASTER'S PREPARATION FOR HIS WORK

EARLY EVENTS

John the Baptist Preaches

IN those days came John the Baptist,[9] preaching in the wilderness of Judea, and saying, "Repent ye! for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying:

"'The voice of one crying in the wilderness,
Prepare ye the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways shall be made smooth;
And all flesh shall see the salvation of God.'"

And the same John had his clothing of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

Then went out unto him the people of Jerusalem, and all Judea, and all the region round about Jordan; and they were baptized by him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees[10] coming to his baptism, he said unto them: "O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance: and think not to say within yourselves, 'We have Abraham for our father'; for I say unto you, that God is able of these stones to raise up children unto Abraham.

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BAPTIZING IN THE JORDAN

Naaman the Syrian once refused to bathe in the Jordan. Every one who has ever seen this muddy stream respects his prejudice, for it certainly is the most uninviting water in the world. The banks are not only muddy, but slimy; the bottom is treacherous; the stream is swift, and the greasy brown water is positively opaque with silt. Yet it was in this river, as the Scriptures tell us, and at this particular spot, according to tradition, that Jesus was baptized by John the Baptist.

For many centuries, therefore, this has been to Christians the most sacred stream in the world. To visit it, millions of pilgrims have traveled thousands of miles. To be baptized in it becomes the greatest of privileges and the source of many blessings.

In this picture, we see one of this countless throng, a Russian, who has walked hundreds of miles that he might perform this crowning act. Beside him is the priest of the Russian church, pronouncing over him the words of the ritual. In a moment, the pilgrim will be baptized with a triple immersion; the white sacrificial robe will emerge brown from the muddy waters; and when the pilgrim returns to his native village and at last reaches the end of life, his friends will clothe him in this sanctified garment in the belief that thereby a more abundant entrance will be given him into the blessed country.

At Easter, this bathing place is the resort of thousands of pilgrims, who come in a body from Jerusalem to Jericho, which is near by. Early in the morning, they proceed to the river and, at a given signal, all—old and young, rich and poor—plunge in together for the ceremonial bath. This custom dates back to the sixth century.

"And even now the ax is laid unto the root of the trees:
Therefore every tree that bringeth not forth good fruit is
hewn down, and cast into the fire.
I indeed baptize you with water unto repentance:
But he that cometh after me is mightier than I,
Whose shoes I am not worthy to bear:
He shall baptize you with the Holy Spirit and with fire:
Whose fan is in his hand,
And he will thoroughly cleanse his threshing-floor; and he
will gather his wheat into the garner;
But he will burn up the chaff with unquenchable fire."

And the people asked him, saying, "What then must we do?"

He answered and said unto them, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise."

Then came also publicans[11] to be baptized, and said to him, "Master, what must we do?"

And he said unto them, "Exact no more than that which is appointed you."

The soldiers also asked him, saying, "And we, what must we do?"

And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages."

Jesus Is Baptized

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan; and straightway, coming up out of the water, he saw the heavens opened, and he saw the Spirit like a dove descending upon him.

And there came a voice from heaven, saying:

"Thou art my beloved Son,
In whom I am well pleased."

THE WILDERNESS OF THE TEMPTATION

Jesus Is Tempted in the Wilderness

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness during forty days, being tempted of the devil. And in those days he ate nothing: and when they were ended, he hungered.

©*Brown Bros.*

THE MOUNT OF TEMPTATION

And when the tempter came to him, he said, "If thou art the Son of God, command that these stones be made bread."

But he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.' "

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou art the Son of God, cast thyself down: for it is written: 'He shall give his angels charge concerning thee': and 'In their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' "

And Jesus said unto him, "It is also written again: 'Thou shalt not tempt the Lord thy God.' "

Again, the devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, "All these things will I give thee, if thou wilt fall down and worship me."

CHRIST TEMPTED BY SATAN
From a painting by Georg Cornicelius

Then saith Jesus unto him, "Get thee hence, Satan! For it is written: 'Thou shalt worship the Lord thy God, and him only shalt thou serve.' "

And when the devil had ended all the temptation, he departed from him for a season. And, behold, angels came and ministered unto him.

THE BEGINNING OF HIS PUBLIC MINISTRY

John Is Imprisoned, and Jesus Begins Preaching

Now Herod[12] had laid hold on John and bound him, and put him in prison, for the sake of Herodias his brother Philip's wife; for John had said unto him, "It is not lawful for thee to have her." And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

Now when Jesus heard that John was cast into prison, he departed into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea.

And Jesus[13] came, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

And Jesus, when he began,[14] was about thirty years of age.

CHRIST TEMPTED BY SATAN

From a painting by Georg Cornicelius

This is the most vivid and realistic of all the representations of the Temptation. It is also psychologically true. The artist here puts Satan behind Jesus where he cannot be seen. Satan holds the crown over the head of Jesus where Jesus cannot see it. This is the artist's way of saying that both Satan and his proffered kingdom are inner rather than outer realities. The eyes of Jesus are lenses through which we may see into the consciousness of this Man who, with all the earnestness of his soul, is trying to find the right principle of life for himself and for the world.

The intensity of this struggle is clearly pictured. For days Jesus has not thought of his personal appearance. His hair is blown about, his eyes (in the original) are bloodshot and the lids red from lack of sleep. The fingers of his right hand are twisting themselves into his beard; the left hand grasps the right wrist; the whole body is tense, and leans for support against a ledge of the desert.

A look at this wonderful face will convince us that in time the right solution will be found: the crown will never be placed upon his head; the evil suggestion will flee away; and when Christ comes forth from the desert, he will be able to say to his disciples, even in their hour of sternest stress, "My peace I give unto you."

CHRIST IN THE DESERT

From a painting by Domenico Morelli

This represents a veritable temptation of the flesh. Surely, the Evil One has here clothed himself as an angel of light—has become, in fact, two angels, one of whom bears a pitcher of water to slake the terrific thirst of the desert, while the other, her golden hair streaming in the wind, brings a branch of luscious grapes, both food and drink to the fainting soul.

Jesus will not so much as look at them. He recalls the Scriptural precept, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He will keep his fast, supported only by that divine command and by the assurance of that celestial voice which he heard forty days ago on the banks of the Jordan.

Jesus Begins His Deeds of Mercy

THE MAN WITH AN UNCLEAN SPIRIT

So they went into Capernaum[15]; and straightway on the sabbath day he entered into the synagogue,[16] and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Now there was in their synagogue a man with an unclean spirit; and he cried out, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God!"

But Jesus rebuked him, saying, "Hold thy peace, and come out of him!"

When the unclean spirit had torn him, and cried with a loud voice, he came out of him.

And they were all amazed, insomuch that they questioned among themselves, saying, "What is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him."

Immediately his fame spread abroad throughout all the region round about Galilee.[17]

HEALING THE SICK

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever; and straightway they tell him of her.

So he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun had set, they brought unto him all that were diseased, and them that were possessed with evil spirits. And all the city was gathered together at the door. Then he healed many who were sick with various diseases, and he cast out many evil spirits.

And he did not allow the evil spirits to speak, because they knew him.

Jesus Attracts Throngs of People

PREACHING AND HEALING

In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men seek for thee."

But he said unto them, "Let us go into the neighboring towns, that I may preach there also; for therefore came I forth."

So he preached in their synagogues throughout all Galilee, and cast out evil spirits.

A LEPER IS CLEANSED

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean."

And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will: be thou clean." And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

Then he strictly charged him, and forthwith sent him away; and saith unto him, "See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them."

But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places; and they came to him from every quarter.

THE RESTORATION OF A PALSIED MAN

Again he entered into Capernaum after some days, and it became known that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and he preached the word unto them.

And they come unto him, bringing one sick of the palsy, who was borne by four men. When they could not come nigh unto him for the crowd, they uncovered the roof[18] where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

When Jesus saw their faith, he said unto the sick of the palsy, "Son, thy sins are forgiven thee."

Now there were certain of the scribes sitting there, and reasoning in their hearts, "Why doth this man thus speak blasphemies? who can forgive sins but God only?"

CHRIST CALLING JAMES AND JOHN
From a painting by Edward Armitage

Immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them: "Why reason ye these things in your hearts? Which is easier, to say to the sick of the palsy, 'Thy sins are forgiven thee'; or to say, 'Rise, and take up thy bed, and walk'? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, 'Arise, and take up thy bed, and go thy way into thy house.' "

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, "We never saw it on this fashion!"

THE FIRST DISCIPLES OF JESUS

He Calls Four Fishermen

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers.

And Jesus said unto them, "Come ye after me, and I will make you to become fishers of men."

Straightway they forsook their nets, and followed him.

CHRIST AND THE FISHERMEN

From a painting by Ernst Zimmerman

Christ is here the perfect teacher. His schoolhouse is the open where people live and work. His method is conversation. He meets people on their own level. He has plenty of time. He will sit here at ease on this grassy lakeside all day, and all next week if necessary. There are no trains to catch, no appointments to keep. His one thought is how he can make this old man see the truth that is so precious to his own soul. He is all patience; he is willing to say it again and again, to put it differently, to illustrate it, and to follow every crook and turn of the old man's rather cumbersome but very earnest thinking. He is all sympathy: he puts one hand on the old man's wrist, so that the learner may feel that, in spite of his slowness of mind, he never once has lost his teacher's kindly regard.

Here are also three types of pupils. Old Zebedee has thought in one groove for fifty years. That is just the trouble: he is almost too old to change. But how earnestly he wants to change! Behind him are his two sons, James and John: James, hard-headed, practical, yet caught by the earnest, spiritual quality of this great Teacher, and really anxious to learn the new way of thinking; and John, who soon will become the "beloved disciple." What an eager, sensitive face John has! How his quick spirit has gone out to grasp the truth and the person of the great Teacher. Already he has penetrated the heart of the secret.

When he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

The reason for the conviction of these disciples is given by Luke as follows:

Now when he had left speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught."

And Simon answering said unto him, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net."

When they had done this, they inclosed a great multitude of fishes; and their net broke. And they beckoned unto their partners, who were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so were also James and John, the sons of Zebedee, who were partners with Simon.

Then Jesus said to Simon, "Fear not; from henceforth thou shalt catch men."

And when they had brought their ships to land, they forsook all, and followed him.

Philip and Nathanael Are Chosen

The day following Jesus findeth Philip, and saith unto him, "Follow me." (Now Philip was of Bethsaida, the city of Andrew and Peter.)

Philip findeth Nathanael, and saith unto him, "We have

found him, of whom Moses in the law, and the prophets, wrote —Jesus of Nazareth, the son of Joseph."

And Nathanael said unto him, "Can there any good thing come out of Nazareth?"

Philip saith unto him, "Come and see."

Jesus saw Nathanael coming to him, and saith of him, "Behold an Israelite indeed, in whom is no guile!"

Nathanael saith unto him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered and saith unto him, "Rabbi, thou art the Son of God; thou art the King of Israel."

Jesus answered and said unto him, "Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

THE BOAT

I owned a little boat a while ago,
And sailed the morning sea without a fear,
And whither any breeze might fairly blow
I steered my little craft afar or near.
Mine was the boat
And mine the air,
And mine the sea,
Nor mine a care.

My boat became my place of mighty toil,
I sailed at evening to the fishing ground,
At morn my boat was freighted with the spoil
Which my all-conquering work had found.
Mine was the boat
And mine the net,
And mine the skill
And power to get.

One day there came along that silent shore,
While I my net was casting in the sea,
A Man who spoke as never man before.
I followed Him; new life began in me.
Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

Ah! 'twas a fearful night out on the lake,
And all my skill availed not, at the helm,
Till Him asleep I wakèd, crying, "Take
Thou the helm—lest water overwhelm!"
And His the boat,
And His the sea,
And His the peace
O'er all and me.

Once from the boat He taught the curious throng,
Then bade me cast my net into the sea;
I murmured but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat,
And His the skill,
And His the catch,
And His my will.

—*George MacDonald*

"FOLLOW ME"

From a painting by William Hole

"As he passed by, he saw Levi the son of Alpheus sitting at the receipt of custom, and he said unto him, 'Follow me.' And he arose and followed him."

FRIENDS AND FOES IN GALILEE

THE OPPOSITION OF THE PHARISEES

It is well to remember that the Pharisees were strictly loyal to the teachings of the sacred Scripture of their nation as well as to its traditions, and that they kept alive in the minds of the people the expectation of a Messiah and the belief in resurrection and immortality. Their lamentable defect was their arrogant insistence on the external forms of religion to the neglect of character. This accounts for their bitter opposition to the teachings of Jesus.

They Object to His Companionship with Sinners

AND he went forth again by the seaside; and all the multitude came unto him, and he taught them.

As he passed by, he saw Levi[19] the son of Alpheus sitting at the receipt of custom, and he said unto him, "Follow me." And he arose and followed him.

And it came to pass, that, as Jesus sat at table in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. But when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?"

When Jesus heard it, he saith unto them:

"They that are whole have no need of a physician, but they that are sick:
I came not to call the righteous, but sinners to repentance."

The Penitent Woman Anoints Jesus' Feet

Now one of the Pharisees desired him that he would eat with him. So he went into the Pharisee's house, and sat down at table.

THE WOMAN ANOINTING THE FEET OF JESUS
From a painting by W. H. Margetson

And, behold, a woman in the city, who was a sinner, when she knew that Jesus sat at table in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee who had bidden him saw it, he spoke within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, that she is a sinner."

And Jesus answering said unto him, "Simon, I have somewhat to say unto thee."

He saith, "Master, say on."

"There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty. When they had nothing wherewith to pay, he forgave them both. Tell me, therefore, which of them will love him most?"

Simon answered and said, "I suppose that he, to whom he forgave most."

Jesus said unto him, "Thou hast rightly judged."

Then he turned to the woman, and said unto Simon: "Seest thou this woman? I entered into thy house; thou gavest me no water for my feet: but she hath wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little."

And he said unto her, "Thy sins are forgiven."

Then they that sat at table with him began to say within themselves, "Who is this that forgiveth sins also?"

And he said unto the woman, "Thy faith hath saved thee. Go in peace."

They Criticize His Neglect of Fasting

Now the disciples of John and of the Pharisees used to fast. And they come and say unto him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

Jesus said unto them:

"Can the children of the bridechamber fast, while the bridegroom is with them?
As long as they have the bridegroom with them, they cannot fast.
But the days will come, when the bridegroom shall be taken away from them;
Then shall they fast in those days.

No man seweth a piece of new cloth on an old garment:
Else the new piece, that filleth it up, taketh away from the old,
And the rent is made worse.

No man putteth new wine into old bottles,[20]
Else the new wine doth burst the bottles,
And the wine is spilled,
And the bottles will be ruined.
New wine must be put into new bottles."

They Resent His Attitude Toward the Sabbath

At that time Jesus went on the sabbath day through the grainfields; and his disciples were hungry, and began to pluck the grain, and to eat.[21]

But when the Pharisees saw it, they said unto him, "Behold, thy disciples do that which is not lawful to do upon the sabbath day."

But he said unto them: "Have ye not read what David did, when he was hungry, and they that were with him; how he entered into the house of God, and ate the showbread, which was not lawful for him to eat, neither for them that were

A WATER CARRIER

From an etching by E. M. Lilien

This man is typical of those water carriers so frequently seen in Palestine. The "bottle" is the skin of a goat, pliant and elastic when new, but stiff and unyielding when old.

with him, but only for the priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

CHRIST AND HIS DISCIPLES GOING THROUGH THE GRAINFIELD

From a painting by Johann R. Wehle

The protest of the Pharisees because the disciples plucked a few heads of grain on the Sabbath is an outstanding example of the absurd extremes to which they carried their observance of the letter of the Law. They recognized at least four different violations in this act: to pluck the grain was reaping; to rub off the husk of the grain was threshing; to blow away the chaff was winnowing; to bruise the grain was grinding. All these were forbidden by the Law; therefore, a fourfold condemnation rested upon him who plucked grain and ate it on the Sabbath day.

"The sabbath was made for man, and not man for the sabbath:
Therefore the Son of man is lord also of the sabbath."

And he entered again into the synagogue. Now there was a man there who had a withered hand. And they watched him whether he would heal him on the sabbath day, that they might accuse him.

And he saith unto the man who had the withered hand, "Stand forth."

Then he saith unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?"

But they held their peace.

When he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thy hand."

And he stretched it out; and his hand was restored whole as the other.

But the Pharisees went out, and straightway took counsel with the Herodians[22] against Jesus, how they might destroy him.

THE CALL OF THE TWELVE

The Disciples Are Commissioned

Now it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named "apostles."

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

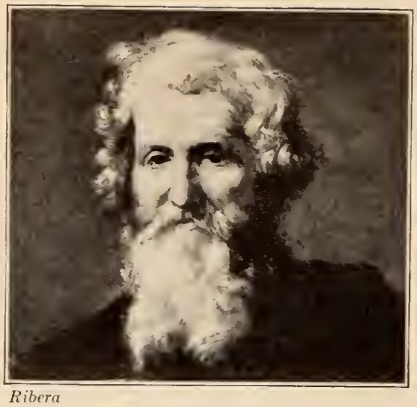
The Names of the Disciples

He appointed twelve, that they might be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out evil spirits.

Now the names of the twelve apostles are these: Simon (whom he also named Peter), James the son of Zebedee and John the brother of James (and he surnamed them "Boanerges," that is "the sons of thunder"), and Andrew, and Philip, and Bartholomew, and Matthew [sometimes called Levi], and Thomas, and James the son of Alpheus, and Thaddeus [sometimes called Jude], and Simon the Canaanite, and Judas Iscariot, who also betrayed him.

Bartolomeo

PETER



Ribera

ANDREW

Rubens

JAMES THE ELDER

Dürer

JOHN

Rubens

PHILIP

Rivera

BARTHOLOMEW

THE TWELVE APOSTLES

"He chose twelve, whom also he named apostles."

Simon Peter, whom Milton called "the pilot of the Galilean lake," was a fisherman of some substance in Capernaum, where he had a home and family. He became the spokesman of the Twelve, and after his repentance following his denial during the trial of Jesus, he spoke boldly for the Gospel in Jerusalem. After teaching along the seacoast and in Samaria, he was imprisoned in Jerusalem, and delivered. Later, he preached in Antioch and other places, traveling with his wife, and probably with John Mark. Tradition says that he was crucified in Rome, and that, since he felt unworthy even to meet death as did his Master, he requested to be crucified head downward.

About the eighth century Peter began to be represented in sacred art with a gold and a silver key, symbolic of Christ's words, "I will give unto thee the keys of the kingdom of heaven."

Andrew, Peter's brother, is said to have preached in Scythia, Cappadocia, and Bithynia, and since the Russians believe he reached their country, he is their patron saint. Because his relics were believed to have been brought to Scotland, he is also patron of that country; and, in consequence, the Saint Andrew's cross appears upon the national ensign. Upon such a cross, with a transverse beam, he is said to have been crucified in Greece. This emblem of his death is his symbol in art.

James the Elder was a son of Zebedee, a fisherman of Galilee, and with his brother John and Peter was one of the three who were closest to the Master. He was martyred in Jerusalem by Herod Agrippa. A legend that he traveled and preached extensively in Spain caused him to become that country's patron saint and to be given in art the symbol of the pilgrim's staff and wallet, or a cloak and shell.

John, the brother of James, was traditionally the youngest as well as the most beloved of the Twelve. He preached in Asia Minor, particularly in Ephesus, where he made his home and peacefully ended his long life. His last message is said to have been, "Love one another." As an evangelist, his symbol is the eagle, suggesting his only companion on the Isle of Patmos to which, it is said, he was banished by the Emperor Domitian.

Philip (to be distinguished from Philip the Deacon) was a native of Bethsaida. He it was who brought his friend Nathanael to Jesus. He is said to have preached in Scythia, and also in Parthia, where he was crucified. His symbol is a cross upon a staff, either as the emblem of his martyrdom or of the subject of his mission.

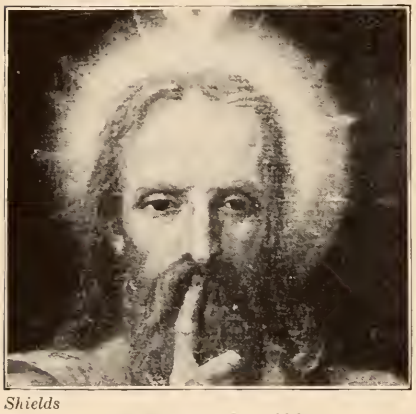
Bartholomew is credited with having preached the Gospel in Armenia, Cilicia, and in India, where he perished by being flayed. The large knife, the instrument of his death, is his symbol in art.

Ribera

THOMAS

Rubens

MATTHEW



Shields

JAMES THE LESS

Rubens

THADDEUS

Ribera

SIMON

Von Gebhardt

JUDAS

THE TWELVE APOSTLES

(Continued)

THOMAS was also a fisherman, and is said to have been born at Antioch. Early traditions represent him as having preached in Parthia, in Persia, and even in India, and as having been buried in Edessa. Since tradition also reports that he was a builder and helped to erect a royal palace in India, the builder's square is his emblem in art.

Another version of this story is to the effect that the Apostle spent on the poor and needy the vast wealth with which the king supplied him for erecting the royal palace. When the king demanded his palace, it was revealed to him that, in place of the earthly one, God had prepared one for him in heaven. The spear is a symbol of Thomas' martyrdom.

MATTHEW, sometimes called Levi, was a publican at Capernaum who collected the duty on persons and goods crossing the Sea of Galilee or passing along the great Damascus road which ran by the shore at that point. In reference to this early occupation, his symbol in art is the purse. He is believed to have preached in Egypt and Ethiopia. The manner of his death is unknown. As evangelist, Matthew's symbols are a pen and book and an attendant angel, or sometimes a winged man with a book.

JAMES THE LESS is more appropriately styled "the Little," as the name was evidently intended to distinguish him, on account of his short stature, from James the son of Zebedee. Tradition says that he had been a tax-gatherer, and by some it is thought probable that he and Matthew were brothers. The fuller's club is his symbol in art because he was thought to have been beaten to death with one.

THADDEUS, or JUDE, is said to have been throughout his ministry the companion of Simon the Zealot. According to a beautiful tradition, both were among the shepherds of Bethlehem who received the angel's message. His symbol is the lance, the instrument of his martyrdom.

SIMON THE ZEALOT was probably so called because he was a member of a group of radical Jewish patriots called "Zealots." If this was so, he represented the political view opposed to that of Matthew. The legend is that he preached with Thaddeus in Syria and in Mesopotamia, and that in the latter region both were martyred. His symbol is the saw, because it is said that he was sawed asunder.

JUDAS ISCARIOT seems to have been the only one of the Twelve who was not a Galilean. The name Iscariot (more correctly, Iscarioth) means "man of Kerioth," a town of southern Judea. Judas had an aptitude for business, and acted as treasurer of the Apostle band. He was the betrayer of Jesus, but when he saw his Master condemned, overcome by remorse, he committed suicide. In token of his treasurership, the moneybag is his symbol in art.

TWO MIRACLES OF MERCY

Jesus Rewards a Roman Captain's Faith

And when Jesus had entered into Capernaum, there came unto him a centurion, beseeching him, and saying, "Lord, my servant lieth at home sick of the palsy, grievously tormented."

Jesus saith unto him, "I will come and heal him."

The centurion answered and said: "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me. And I say to this man, 'Go,' and he goeth; to another, 'Come,' and he cometh; and to my servant, 'Do this,' and he doeth it."

When Jesus heard it, he marveled, and said to them that followed, "Verily I say unto you, I have not found so great faith, no, not in Israel."

Then Jesus said unto the centurion, "Go thy way; as thou hast believed, so be it done unto thee."

And his servant was healed in that hour.

A Widow Recovers Her Son

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and many people.

Now when he came near to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her.

When the Lord saw her, he had compassion on her, and said unto her, "Weep not."

And he came and touched the bier: and they that bore him stood still. And he said, "Young man, I say unto thee, Arise."

Then he that was dead sat up, and began to speak. And he delivered him to his mother.

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CAPERNAUM

"And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell." The stones that strew the slope of this hillside where Jesus pronounced the Beatitudes are all that is left of the once great city. Yonder is the lake with its encircling hills. Near the shore and behind the stone wall, a little group of Franciscan monks have built a house for themselves, and are serving God by excavating. Besides the synagogue built for the city by the centurion of the Gospel narrative, they have found fragments of mosaic pavement and other indications that here was once a great and prosperous civilization. It was at Capernaum that Christ healed the centurion's servant, furnished Peter with the tribute money, and performed many other miracles. Here also he preached in the synagogue, and taught the great lesson of humility to the disciples when they disputed who should be the greatest.

THE VOICE IN THE DESERT

From a painting by Achille Carillo

The prophetic urge in John is so resistless that he cries out his message to the uninhabited wilderness. But the echoes of his call to repentance will reverberate among the hills of Judea, and there shall go out unto him "all the land of Judea and they of Jerusalem."

And there came a fear on all: and they glorified God, saying, "A great prophet hath risen up among us"; and "God hath visited his people."

And this report of him went forth throughout all Judea, and throughout all the region round about.

LAST DAYS OF JOHN THE BAPTIST

Jesus Answers John's Question

Now when John had heard in the prison of the works of Christ, he sent two of his disciples, and said unto him, "Art thou he that should come, or do we look for another?"

Jesus answered and said unto them: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me."[23]

Jesus Commends John the Baptist

And as they departed, Jesus began to say unto the multitudes concerning John:

"What went ye out into the wilderness to see?
A reed shaken with the wind?[24]
But what went ye out to see?
A man clothed in soft raiment?
Behold, they that wear soft clothing are in kings' houses.
But what went ye out to see?
A prophet?
Yea, I say unto you, and more than a prophet.
This is he, of whom it is written,
'Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.'

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: yet he that is least in the kingdom of heaven is greater than he. And, from the days of John the Baptist until now,

"The kingdom of heaven suffereth violence,
And the violent take it by force.

"For all the prophets and the law prophesied until John. And if ye will receive it, this is Elijah, that was to come. He that hath ears to hear, let him hear!"

John Dies a Martyr's Death

John had said unto Herod, "It is not lawful for thee to have [Herodias] thy brother's wife."

Therefore Herodias set herself against him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just man and a holy, and he protected him; and when he heard him, he was much perplexed; and heard him gladly. But when a convenient day had come, that Herod on his birthday made a supper to his lords, high cap-

SALOME

From a painting by Henri Regnault

If ever there was a self-satisfied dancer, this is one. She is enough like her mother to rejoice in this opportunity. And now, with the great charger in her lap and the sword of execution in her hand, she is enjoying in anticipation the death of the prophet.

tains, and the chief men of Galilee; and when the daughter of Herodias herself [Salome] came in, and danced, and pleased Herod and those who sat with him, the king said unto the maiden, "Ask of me whatsoever thou wilt, and I will give it thee!" And he swore unto her, "Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom!"

Thereupon she went out, and said unto her mother, "What shall I ask?"

She said, "The head of John the Baptist."

So she came in straightway with haste to the king, and asked, saying, "I will that thou give me now upon a platter the head of John the Baptist."

Then the king was exceedingly sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her.

So immediately the king sent an executioner, and commanded his head to be brought.

And he went and beheaded John in the prison, and brought his head on a platter, and gave it to the maiden, and the maiden gave it to her mother.

When John's disciples heard of it, they came and took up his body, and laid it in a tomb. And they went and told Jesus.

MANY WONDERFUL WORKS

A Miracle of Healing Provokes the Pharisees

And Jesus cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread.

And when his friends heard of it, they went out to lay hold on him: for they said, "He is beside himself."

Then was brought unto him one possessed with an evil spirit, blind and dumb: and he healed him, insomuch that the dumb man both spoke and saw.

And all the multitudes were amazed, and said, "Is this the son of David?"

CHRIST HEALING THE SICK

From a painting by E. M. Seifert

Surely a picture of human misery—all ages, all diseases—the great clinic of humanity waiting patiently for the great Physician. But when he has passed, what joy! Crutches are thrown away, the blind see, the lame walk, the lepers are cleansed, the mother holds aloft a little child whom the touch of Christ has made whole, and the multitude rejoices.

But when the Pharisees heard it, they said, "This fellow doth not cast out evil spirits, but by Beelzebub the prince of the evil spirits."

So he called them unto him, and said unto them in parables:

"How can Satan cast out Satan?

For if a kingdom be divided against itself, that kingdom cannot stand.

And if a house be divided against itself, that house cannot stand.

So if Satan rise up against himself, and is divided, he cannot stand, but hath an end.

"No man can enter into a strong man's house, and plunder his goods, except he will first bind the strong man; and then he will plunder his house. Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal condemnation" (because they said, "He hath an unclean spirit").

There came then his brothers and his mother, and, standing without, they sent unto him, calling him.

Now the multitude sat about him. And they said unto him, "Behold, thy mother and thy brothers without seek for thee."

But he answered them, saying, "Who is my mother or my brothers?"

And he looked round about on them that sat about him, and said, "Behold my mother and my brothers! For whosoever shall do the will of God, the same is my brother, and my sister, and my mother."[25]

Now it came to pass, as he spoke these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the mother who bore thee!"

But he said, "Yea rather, blessed are they that hear the word of God, and keep it."

Jesus Quiets the Storm

Then Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.[26]

So he spoke to his disciples, that a small boat should wait on him because of the multitude, lest they should throng him. For he had healed many; insomuch that they pressed upon him to touch him, as many as had any ailment.

ON THE SHORES OF THE SEA OF GALILEE AT TIBERIAS

©E. M. Newman

The same day, when the even was come, he saith unto them, "Let us pass over unto the other side."

So when they had sent away the multitude, they took him, even as he was, in the boat. And there were also with him other little boats.

Now there arose a great storm of wind, and the waves beat into the boat, so that it was now full. And he was in the stern of the boat asleep on a pillow: and they awake him, and say unto him, "Master! carest thou not that we perish?"

Then he arose, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And he said unto them, "Why are ye so fearful? how is it that ye have no faith?"

And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

Jesus Restores an Insane Man

So they came to the other side of the sea, into the country of the Gerasenes.

And when he had come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could bind him, no, not with chains; for he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains and in the tombs, crying, and cutting himself with stones.

When he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not." (For he said unto him, "Come out of the man, thou unclean spirit!")

And Jesus asked him, "What is thy name?"

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THE NORTHERN SHORE OF THE SEA OF GALILEE

The distant hills on the right are beyond Jordan. The river comes in between them and the uppermost point of dark land. The few stone houses on the nearer promontory mark the site of old Capernaum. On the hill higher up, to the left, was Chorazin, on which Christ pronounced his woe. You are looking almost exactly east.

And he answered, saying, "My name is Legion; for we are many."

And he besought him much that he would not send them away out of the country.

Now there was there nigh unto the mountains a great herd of swine feeding. And all the unclean spirits besought him, saying, "Send us into the swine, that we may enter into them."

Forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea. And they that fed the

swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

So they come to Jesus, and see him that was possessed with the unclean spirit, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

And they that saw it told them how it befell to him that was possessed with the unclean spirit, and also concerning the swine.

Then they began to pray him to depart out of their borders.[27]

And when Jesus had come into the boat, he that had been possessed with the unclean spirit prayed him that he might be with him.

Howbeit Jesus suffered him not, but saith unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

And he departed, and began to publish in Decapolis[28] how great things Jesus had done for him; and all men did marvel.

A Little Girl Is Brought back to Life

When Jesus had passed over again by boat unto the other side, many people gathered unto him; and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him much, saying, "My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live."

So Jesus went with him; and many people followed him, and thronged him.

And a certain woman, who had been ill twelve years, and had suffered many things of many physicians, and had spent all that she had, and was no better, but rather grew worse, when she heard of Jesus, came in the crowd behind, and touched his garment. For she said, "If I may touch but his clothes, I shall be made whole." And straightway she felt in her body that she was healed of her disease.

Jesus, immediately knowing in himself that power had gone out of him, turned him about in the crowd, and said, "Who touched my clothes?"

And his disciples said unto him, "Thou seest the multitude thronging thee, and sayest thou, 'Who touched me'?"

But he looked round about to see her that had done this thing.

Then the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

And he said unto her, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy disease."

While he yet spoke, there came from the ruler of the synagogue's house certain ones who said, "Thy daughter is dead: why troublest thou the Master any further?"

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, "Be not afraid, only believe."

And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. When he had come in, he saith unto them, "Why make ye this ado, and weep? the child is not dead, but sleepeth."

Then they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the child, and them that were with him, and entereth in where the child was lying.

And he took the child by the hand, and said unto her, "Talitha cumi"; which is, being interpreted, "Child, I say unto thee, Arise."

Straightway the child arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

And he charged them much that no man should know it; and he commanded that something should be given her to eat.

RAISING THE DAUGHTER OF JAIRUS

From a painting by Albert von Keller

The artist conceives Jairus as a rich man who, though a Jew and a ruler of the synagogue, lives in the prevailing Roman style. Every detail of this picture suggests a home of wealth—the Roman architecture, the bronze heater in the foreground, the funeral wreaths, the beautiful sarcophagus on the lid of which the girl had been laid out. Jesus was not often called to homes of this sort, and only this desperate need could have induced the proud Jairus to appeal to him. At the left, Jairus and his wife cling to each other in intense awe. One near relative has thrown herself over the girl's feet, another extends her hand in a gesture of joy; while the hired mourners look on in terror. The girl, clad in the white winding-sheet, comes wonderingly to a sitting posture, while her eyes are full of the mystery of an experience she cannot fathom. What simple love and pity are expressed in the attitude of Christ! He is here giving one of his supreme lessons—that ministry to human need is indeed a sacrament.

Three Unfortunates Find Relief

When Jesus departed thence, two blind men followed him, crying, and saying, "Thou son of David, have mercy on us."

When he had come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?"

They said unto him, "Yea, Lord."

Then touched he their eyes, saying, "According to your faith be it unto you."

And their eyes were opened; and Jesus strictly charged them, saying, "See that no man know it."

But they, when they had departed, spread abroad his fame in all that country.

As they went out, behold, they brought to him a dumb man possessed with an evil spirit.

And when the evil spirit was cast out, the dumb spoke: and the multitudes marveled, saying, "It was never so seen in Israel."

But the Pharisees said, "He casteth out evil spirits through the prince of the evil spirits."

THE REJECTION OF JESUS AT NAZARETH

The People Marvel at His Words

And he cometh into his own country[29]; and his disciples follow him.

And there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all.

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah, and when he had opened the book, he found the place where it was written:

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor:
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

NAZARETH

The courtyard of this old church has been visited by pilgrims in all stations of life, from the unnumbered peasant throng to the saintly King Louis and the hard-headed Napoleon.

And he closed the book, and he gave it again to the attendant, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Then he began to say unto them, "This day is this scripture fulfilled in your ears."

And they all bore him witness and wondered at the gracious words which proceeded out of his mouth.

Jesus Is Driven from His Boyhood Home

But they said, "Is not this Joseph's son? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?"

So he said unto them, "Ye will surely say unto me this proverb, 'Physician, heal thyself': whatsoever we have heard done in Capernaum, do also here in thy country." And he said: "Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, except to Zarephath, a city of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; but none of them was cleansed, except Naaman the Syrian."

Then all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and cast him out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he, passing through the midst of them, went his way.

He Teaches in the Villages

And he could there do no mighty work, except that he laid his hands on a few sick folk, and healed them. And he marveled because of their unbelief. So he went round about the villages, teaching.

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CHRIST TEACHING IN THE SYNAGOGUE

From a sculpture by Domenico Mastroianni

And he came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine; for his word was with power.

All these things spoke Jesus unto the multitude in parables; and without a parable spoke he not unto them: that it might be fulfilled which was spoken by the prophet, saying:

"I will open my mouth in parables;
I will utter things which have been kept secret from the foundation of the world."

And he said unto them, "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with evil spirits, and epileptic, and palsied; and he healed them.

And Jesus withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known.

HIS MISSION MISUNDERSTOOD

A Sign from Heaven Is Required

And king Herod heard of him (for his name was spread abroad); and he said, "John the Baptist hath risen from the dead, and therefore mighty works do show forth themselves in him."

Others said, "It is Elijah." And others said, "It is a prophet, or as one of the prophets."

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SUNRISE ON THE SEA OF GALILEE

Civilizations have come and gone, but the little lake remains unchanged. The same rugged hills surround it; the same sunrises tinge its surface with their infinite glories. The same kinds of fish swarm in its clear depths; and fishermen still man the old type of boat, and stretch their circling seines, as in the days of the Apostles. But war and misgovernment and a diminishing rainfall have scattered the population. Christ today would preach merely to hundreds where in his own time he preached to thousands.

But when Herod heard thereof, he said, "It is John, whom I beheaded: he hath risen from the dead."

Then certain of the scribes and of the Pharisees said, "Master, we would see a sign from thee."

And when the people had gathered together, he began to say: "This is an evil generation: they seek a sign; and there shall no sign be given to it but the sign of Jonah the prophet.

For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation.[30]

"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it:
Because they repented at the preaching of Jonah;
And, behold, a greater than Jonah is here.

The Queen of the South shall rise up in the judgment with this generation, and shall condemn it:
For she came from the uttermost parts of the earth to hear the wisdom of Solomon;
And, behold, a greater than Solomon is here."

And the Pharisees also with the Sadducees came, and trying him desired that he would show them a sign from heaven.

But he answered and said unto them, "When it is evening, ye say, 'It will be fair weather; for the sky is red': and in the morning, 'It will be foul weather today; for the sky is red and lowering.' Ye can discern the face of the sky; but can ye not discern the signs of the times?"

Then he sighed deeply in his spirit, and saith, "Why doth this generation seek after a sign? Verily I say unto you, there shall no sign be given unto this generation."

Jesus Declares the Gospel of the Kingdom

With many parables spoke he the word unto them as they were able to hear it; and without a parable spoke he not unto them; but when they were alone, he expounded all things to his disciples.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

But when he saw the multitudes, he was moved with compassion on them because they fainted and were scattered abroad as sheep having no shepherd.

Then saith he unto his disciples: "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

"Come unto me, all ye that labor and are heavy-laden,
And I will give you rest.
Take my yoke upon you, and learn of me,
For I am meek and lowly in heart,
And ye shall find rest unto your souls;
For my yoke is easy,
And my burden is light."

TEACHING BESIDE THE SEA

From a painting by Fritz von Uhde

Von Uhde deliberately interpreted Biblical scenes in terms of German life. The people in this picture are the peasant types that he himself knew in his native Saxony. In this way, he has called attention to the fact that human nature is unchanging in its needs, and that the Gospel message is a message for the nineteenth century as well as for the first. If Christ could in the days of his pilgrimage charm and inspire and transform the peasants of Galilee, so can he transform the peasants of Europe. The eternal Christ here preaches to the eternal human.

THE PATHWAYS OF THE HOLY LAND

The pathways of Thy land are little changed
Since Thou wast there;
The busy world through other ways has ranged,
And left these bare.

The rocky path still climbs the glowing steep
Of Olivet;
Though rains of two millenniums wear it deep,
Men tread it yet.

Still to the gardens o'er the brook it leads,
Quiet and low;
Before his sheep the shepherd on it treads—
His voice they know.

The wild fig throws broad shadows o'er it still,
As once o'er thee;
Peasants go home at evening up that hill
To Bethany.

And as when gazing thou didst weep o'er them,
From height to height
The white roofs of discrowned Jerusalem
Burst on our sight.

These ways were strewed with garments once, and palm,
Which we tread thus;
Here through thy triumph on thou passedst, calm,
On to thy cross.

The waves have washed fresh sands upon the shore
Of Galilee;
But chiseled in the hillsides evermore
Thy paths we see.

Man has not changed them in that slumbering land,
Nor time effaced:
Where thy feet trod to bless we still may stand;
All can be traced.

Yet we have traces of thy footsteps far
Truer than these;
Where'er the poor and tried and suffering are,
Thy steps faith sees.

Nor with fond, sad regrets thy steps we trace;
Thou art not dead!
Our path is onward, till we see thy face,
And hear thy tread.

And now, wherever meets thy lowliest band
In praise and prayer,
There is thy presence, there thy Holy Land,
Thou, thou art there!

—*Mrs. Elizabeth Rundle Charles*

THE TRANSFIGURED CHRIST

Detail from "The Transfiguration" by Raphael

The artist has pictured the moment of surrender. Jesus here yields himself fully to the will of his Father, and fortifies himself for the Crucifixion by absorbing strength from the Infinite. This representation must always remain one of the great creations of art.

JESUS REVEALED TO HIS DISCIPLES

MARVELOUS WORDS AND WORKS OF JESUS

He Instructs His Disciples

THEN he called his twelve disciples together, and gave them power and authority over all evil spirits, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.

And he said unto them: "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the dust from your feet for a testimony against them."

And they departed, and went through the towns, preaching the gospel, and healing everywhere.

On their return John said unto him, "Master, we saw one casting out evil spirits in thy name; and we forbade him, because he followed not us."

But Jesus said, "Forbid him not: for there is no man who shall do a miracle in my name, who can quickly speak evil of me. For he that is not against us is for us."

And it came to pass soon afterwards, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God. And the twelve were with him, and certain women who had been healed of evil spirits and infirmities: Mary called Magdalene,[31] out of whom went seven evil spirits, and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

Jesus Feeds the Hungry Multitude

And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

And he said unto them, "Come ye yourselves apart into a desert place, and rest a while." For there were many coming and going, and they had no leisure so much as to eat.

So they departed into a desert place by boat privately.

And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

And Jesus, when he came out, saw many people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

And when the day was now far spent, his disciples came unto him, and said, "This is a desert place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat."

He answered and said unto them, "Give ye them to eat."

They say unto him, "Shall we go and buy two hundred pennyworth of bread, and give them to eat?"

He saith unto them, "How many loaves have ye? go and see."

When they knew, they said, "Five, and two fishes."

Thereupon he commanded them to make all sit down by companies upon the green grass.

And they sat down in ranks, by hundreds, and by fifties.

When he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they all ate, and were filled.

And they took up twelve basketfuls of the fragments, and of the fishes. (They that ate were about five thousand men, besides women and children.)

CHRIST WALKING ON THE SEA
From a painting by Domenico Morelli

And straightway he constrained his disciples to get into the boat, and to go to the other side before him to Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray.[32]

Jesus Walks upon the Sea

When even had come, the boat was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing, for the wind was contrary unto them[33]; and about the fourth watch of the night he cometh unto them, walking upon the sea; and he would have passed by them. But when they saw him walking upon the sea, they supposed that it was a ghost, and cried out; for they all saw him, and were troubled.

But immediately he talked with them, and saith unto them, "Be of good cheer: it is I; be not afraid." And he went up

unto them into the boat; and the wind ceased: and they were much amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they had come out of the boat, straightway they knew him, and ran through that whole region round about, and began to carry about in beds them that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

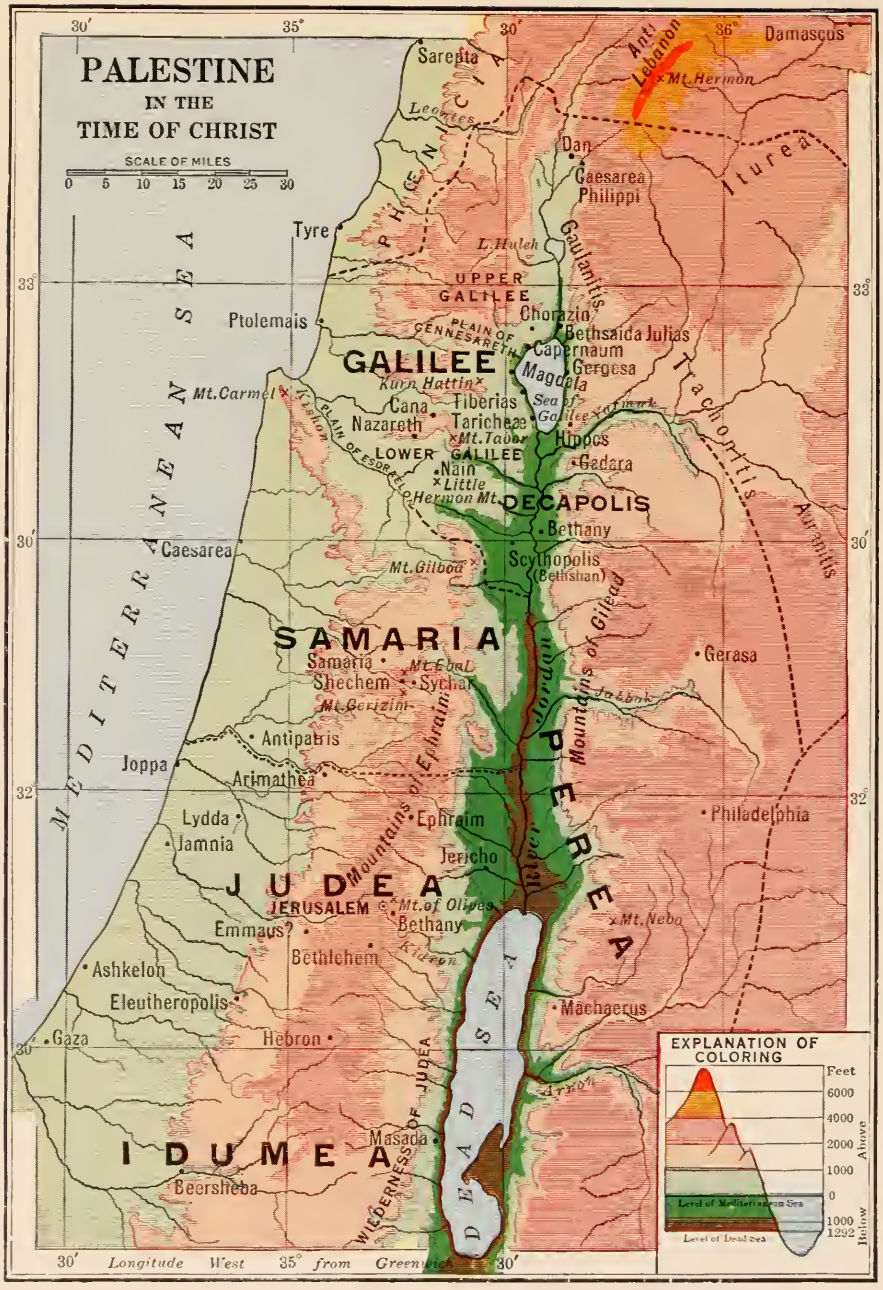
CHRIST IN THE TEMPEST

Fierce was the wild billow,
Dark was the night,
Oars labored heavily,
Foam glimmered white,
Trembled the mariners,
Peril was nigh;
Then said the God of God,
"Peace! It is I!"

Ridge of the mountain-wave,
Lower thy crest!
Wail of Euroclydon,
Be thou at rest!
Sorrow can never be,
Darkness must fly,
Where saith the Light of light,
"Peace! It is I!"

Jesus, Deliverer,
Come thou to me:
Soothe thou my voyaging
Over life's sea;
Thou, when the storm of death
Roars, sweeping by,
Whisper, thou Truth of truth,
"Peace! It is I!"

—*St. Anatolius. Translated by John Mason Neale*


PALESTINE
IN THE
TIME OF CHRIST
SCALE OF MILES
0 5 10 15 20 25 30
Sarepta
Damascus
Anti Lebanon
Mt. Hermon
Leontes
Dan
Caesarea Philippi
Ituraea
Tyre
L. Huleh
UPPER GALILEE
Gaulanitis
Trachonitis
Auranitis
Ptolemais
Chorazin
Bethsaida Julias
PLAIN OF GENNESARETH
GALILEE
Capernaum
Gergesa
Magdala
Kurn Hattin
Mt. Carmel
Cana
Tiberias
Sea of Galilee
Nazareth
Taricheae
Mt. Tabor
Hippos
LOWER GALILEE
Gadara
PLAIN OF ESDRAELON
Nain
Little Hermon Mt.
DECAPOLIS
Bethany
Caesarea
Scythopolis (Bethshan)
Mt. Gilboa
MEDITERRANEAN SEA
SAMARIA
Gerasa
Samaria
Mt. Ebal
Shechem
Sychar
Jordan
Mountains of Gilead
Jabbok
Mt. Gerizim
Antipatris
Joppa
Arimathea
Mountains of Ephraim
PEREA
Philadelphia
Lydda
Ephraim
Jamnia
Jericho
JUDEA
Mt. of Olives
JERUSALEM
Bethany
Mt. Nebo
Emmaus?
Bethlehem
Kidron
Ashkelon
Eleutheropolis
Machaerus
Gaza
Hebron
DEAD SEA
Aroer
WILDERNESS OF JUDEA
Masada
IDUMEA
Beersheba
EXPLANATION OF COLORING
Feet
6000
4000
2000
1000
0
1000
1292
Above
Below
Level of Mediterranean Sea
Level of Dead sea
30′ Longitude West 35° from Greenwich 30′

VII-93

THE ANTAGONISM OF THE PHARISEES

Jesus Denounces the Worship of Tradition

Then came together unto him the Pharisees, and certain of the scribes, who came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. (For the Pharisees, and all the Jews, except they wash their hands often, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there are, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.)

Then the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?"

He answered and said unto them: "Well hath Isaiah prophesied of you hypocrites, as it is written:

"'This people honoreth me with their lips,
But their heart is far from me.
Howbeit in vain do they worship me,
Teaching for doctrines the commandments of men.'"

And he said unto them, "Full well ye reject the commandment of God, that ye may keep your own tradition."

Jesus Declares a Fundamental Truth

When he had called all the people unto him, he said unto them, "Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." (This he said, making all foods clean.) "For from within, out of the heart of men, proceed evil thoughts, murders, thefts, false witness, blasphemies. All these evil things come from within, and defile the man; but to eat with unwashed hands defileth not the man."

Then came his disciples, and said unto him, "Knowest thou that the Pharisees were offended, after they heard this saying?"

But he answered and said, "Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

MIRACLES OF SERVICE AND COMPASSION

Jesus Heals a Little Girl

THE SYROPHŒNICIAN WOMAN
From a painting by William Hole

Thence he arose, and went into the borders of Tyre and Sidon.[34]

And he entered into a house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. The woman was a Greek, a Syrophœnician by race; and she besought him that he would cast forth the evil spirit out of her daughter.

But Jesus said unto her, "Let the children first be filled: for

it is not fitting to take the children's bread, and to cast it unto the dogs."

But she answered and said unto him, "Yea, Lord; yet the dogs under the table eat of the children's crumbs."

He said unto her, "For this saying go thy way: the evil spirit hath gone out of thy daughter."

And when she came to her house, she found the evil spirit gone out, and her daughter laid upon the bed.

Jesus Restores a Deaf and Dumb Man

And again, departing from the borders of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the borders of Decapolis.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

Then Jesus took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened."

Straightway his ears were opened, and the bond of his tongue was loosed, and he spoke plainly.

And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

Jesus Heals All Who Come

And Jesus came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

And great multitudes came unto him, having with them them that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the multitude wondered, when they saw the

dumb speaking, the maimed whole, the lame walking, and the blind seeing: and they glorified the God of Israel.

Jesus Feeds the Four Thousand

Then Jesus called his disciples unto him, and said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way."

But his disciples say unto him, "Whence should we have so much bread in the wilderness, as to fill so great a multitude?"

Jesus saith unto them, "How many loaves have ye?"

They said, "Seven, and a few little fishes."

Then he commanded the multitude to sit down on the ground.

And he took the seven loaves and the fishes, and gave thanks, and broke them, and gave to his disciples, and the disciples to the multitude.

And they all ate, and were filled: and they took up of the broken pieces that were left seven basketfuls.

And they that ate were four thousand men, besides women and children.

Then he sent away the multitude, and entered into the boat, and came into the borders of Magdala.

Jesus Has Compassion on a Blind Man

He cometh to Bethsaida; and they bring a blind man unto him, and beseech him to touch him.

And he took the blind man by the hand, and led him out of the village; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

And he looked up, and said, "I see men as trees, walking."

After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

And he sent him away to his home, saying, "Do not even enter into the village."

THE SELF–REVELATION OF JESUS

He Discloses to the Twelve Who He Is

Now Jesus went out, and his disciples, into the towns of Cæsarea Philippi[35]: and by the way he asked his disciples, saying unto them, "Who do men say that I am?"

They answered, "John the Baptist; but some say, 'Elijah'; and others, 'One of the prophets.' "

He saith unto them, "But who say ye that I am?"

Peter answereth and saith unto him, "Thou art the Christ." And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

He spoke that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, "Get thee behind me, Satan: for thou mindest not the things that are of God, but the things that are of men."

And when he had called the people unto him with his disciples also, he said unto them: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it;
And whosoever shall lose his life for my sake and the gospel's shall save it.
For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
Or what shall a man give in exchange for his soul?

"Whosoever therefore shall be ashamed of me and of my words in this sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

THE TRANSFIGURATION
From a painting by Raphael

And he said unto them, "Verily I say unto you, that there are some of those who stand here, who shall not taste of death, till they have seen the kingdom of God come with power."

The Transfiguration

After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain[36] apart by themselves: and he was transfigured before them. And his raiment became shining, exceedingly white as snow; so as no fuller on earth can whiten them.

And there appeared unto them Elijah with Moses: and they were talking with Jesus.

And Peter answered and said to Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah." For he knew not what to say; for they were greatly afraid.

And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, "This is my beloved Son: hear him."

Suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

THE TRANSFIGURATION

From a painting by Raphael

This picture is universally considered to be one of the world's greatest. It was Raphael's last work, uncompleted at his death, and was carried in his magnificent funeral procession in Rome. The artist has painted a physical absurdity in order to emphasize a spiritual truth. The mountain of Transfiguration and the plain at its foot are represented with equal distinctness. This enables us to appreciate the contrast that was in the artist's mind—the contrast between the turmoil, the ignorance, and the hereditary sin that so disturbed the world, and the peace and purity of the heavenly spaces; the impotence of man to deal with his own problem, but his faith that somewhere in the sky there is a source of help. That source of help is personal. It is a Man whose spirit is so in tune with the Infinite that through him may be transmitted the divine power of which men stand in so much need. Moses with his Tables of the Law and Elijah with his scroll of prophecy both look up to this Redeemer as the realization of their hopes; and Christ, poised in the golden ether, accepts for himself the mission to which they have assigned him, and to which the suffering world calls him—the mission of redemption. Depicted here is that supreme moment in the life of Christ when the vision of the Cross and what it means both for himself and for the world is borne in fully upon his soul. It is a moment of self-renunciation, and a moment of victory. None but Raphael had the vision to conceive the spiritual exaltation of such a moment, and the technique necessary to express it.

As they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man should have risen from the dead.

And they kept the saying, questioning among themselves what the rising from the dead should mean.

JESUS, HEALER AND TEACHER

He Heals an Unfortunate Boy

When they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

And he asked them, "What question ye with them?"

One of the multitude answered and said, "Master, I have brought unto thee my son, who hath a dumb spirit; and wheresoever it taketh him, it teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spoke to thy disciples that they should cast him out; and they could not."

He answereth them and saith, "O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me."

And they brought him unto him: and when he saw him, straightway the spirit tore him; and he fell on the ground, and wallowed foaming. And he asked his father, "How long is it since this hath come unto him?"

And he said, "From a child. And ofttimes it hath cast him both into the fire and into the water, to destroy him. But if thou canst do anything, have compassion on us, and help us."

And Jesus said unto him, "If thou canst believe; all things are possible to him that believeth."

Straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief."

When Jesus saw that the people came running together, he rebuked the unclean spirit, saying unto him, "Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him."

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GATEWAY TO THE RUINED CASTLE, CÆSAREA PHILIPPI

Cæsarea Philippi has a wonderful situation on the lower slopes of Mount Hermon. The Crusaders built here a great castle, the gateway of which appears in the picture. It was probably on the heights above this town that the Transfiguration occurred.

And the spirit cried out, and tore him much, and came out of him: and he was as one dead; insomuch that many said, "He is dead."

But Jesus took him by the hand, and lifted him up; and he arose.

When he had come into the house, his disciples asked him privately, "How is it that we could not cast it out?"

And he said unto them, "This kind can come forth by nothing but by prayer and fasting."

Jesus Cures an Infirm Woman

Now he was teaching in one of the synagogues on the sabbath.

And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

When Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

The Lord then answered him, and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

Jesus Heals a Man of His Dropsy

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

And, behold, there was a certain man before him who had the dropsy.

And Jesus answering spoke unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" And they held their peace.

And he took him, and healed him, and let him go; and answered them, saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

And they could not answer him again to these things.

IN GALILEE

Roman and Jew upon one level lie;
Great Herod's palaces are ground to dust;
Upon the synagogues are mold and rust;
Night winds among the tottering columns sigh;
Yet sparrows through the massive ruins fly,
And o'er the sacred earth's embroidered crust
Still goes the sower forth to sow; still must
The shepherd with his sheep sit listlessly.
There towers the mountain where the Teacher spake
In those old times the sweet Beatitudes,
Surviving kings and codes, fair words and feuds.
There creeps the Jordan to its destined lake;
The fisher casts his net into the sea,
And still the lilies bloom in Galilee.

—*Mary Frances Butts*

THE CHRIST

From a painting by Rembrandt

In painting a portrait, the artist can give us only one dominant mood. The mood of this Christ seems to be one of intense sympathy, of earnest desire, almost anxiety, to give his best gifts to the person at whom he is looking.

THE JOURNEY TO THE CROSS

INCIDENTS ALONG THE WAY

Ten Lepers Are Healed

AND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

As he entered into a certain village, there met him ten men that were lepers,[37] who stood afar off: and they lifted up their voices, and said, "Jesus, Master, have mercy on us."

When he saw them, he said unto them, "Go show yourselves unto the priests." And it came to pass, that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan.[38]

And Jesus answering said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

And he said unto him, "Arise, go thy way: thy faith hath made thee whole."

Jesus Blesses the Children

And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, "The Son of man is delivered into the hands of men, and they shall kill him; and after he is killed, he shall rise the third day."

But they understood not that saying, and were afraid to ask him.

So he came to Capernaum; and when he was in the house he asked them, "What was it that ye disputed among yourselves by the way?"

But they held their peace: for by the way they had disputed among themselves, who should be the greatest.[39]

And he sat down, and called the twelve; and saith unto them, "If any man desire to be first, the same shall be last of all, and servant of all."

And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them:

"Whosoever shall receive one of such children in my name,
receiveth me:
And whosoever shall receive me, receiveth not me, but him
that sent me.

"And whosoever shall cause one of these little ones who believe in me to offend, it were better for him that a millstone were hanged about his neck, and he were cast into the sea."

And he arose from thence, and cometh into the borders of Judea by the farther side of Jordan: and the people come together unto him again; and, as he was wont, he taught them again.

And it came to pass, when the time had come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem.

When his disciples James and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them (even as Elijah did)?"[40]

But he turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

And they brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

LITTLE FRIENDS OF THE DIVINE MASTER

From a painting by Paul H. Flandrin

But the Master said, as they turned to go,
"Let the little ones come to me."
And he gathered them round him where he sat,
And lifted them on his knee.

But when Jesus saw it, he was much displeased, and said unto them:

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT; FOR OF SUCH IS THE KINGDOM OF GOD.

"Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

And he took them up in his arms, put his hands upon them, and blessed them.

Jesus and the Rich Young Man

When he had gone forth into the way, there came one running, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?"

And Jesus said unto him, "Why callest thou me 'good'? there is none good but one, that is, God. Thou knowest the commandments: 'Do not commit adultery,' 'Do not kill,' 'Do not steal,' 'Do not bear false witness,' 'Defraud not,' 'Honor thy father and mother.' "

He answered and said unto him, "Master, all these have I observed from my youth."

Then Jesus beholding him loved him, and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

But he was sad at that saying, and he went away grieved: for he had great possessions.[41]

Then Jesus looked round about, and saith unto his disciples, "How hardly shall they that have riches enter into the kingdom of God!"

The disciples were astonished at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

And they were astonished out of measure, saying among themselves, "Who then can be saved?"

Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible."

Then Peter began to say unto him, "Lo, we have left all, and have followed thee."

Jesus answered and said: "Verily I say unto you, there is no man that hath left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the

gospel's, but he shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

CHRIST AND THE RICH YOUNG MAN

From a painting by Heinrich Hofmann

This beautiful picture gives us a spiritual tragedy in briefest compass. It is easy to see how Jesus might love such an attractive youth, whose delicate face indicates conscientiousness and high idealism. But Jesus saw also the irresolute will and the habit of choosing the easier path, so he pronounces hard conditions. It is not so much the difference it will make to the poor if the riches are divided, as the difference it will make in the life of this youth. The young man is thinking that it will mean no more fine clothes, no more gay companions, no more feeling of security in hard times, no more sense of power—and he is going to refuse. "How hardly shall they that have riches enter."

"But many that are first shall be last;
And the last first."

After these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself would come.

Jesus Names the Requirements of the Kingdom

A certain scribe came, and said unto him, "Master, I will follow thee whithersoever thou goest."

Jesus saith unto him:

"The foxes have holes,
And the birds of the air have nests;
But the Son of man hath not where to lay his head."

Another of his disciples said unto him, "Lord, allow me first to go and bury my father."

But Jesus said unto him, "Follow me; and let the dead bury their dead."

There came certain of the Pharisees, saying unto him, "Get thee out, and depart hence; for Herod will kill thee."

He said unto them, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I end my course.

"Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem."

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid.

And he took again the twelve, and began to tell them what things should happen unto him, saying:

"Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again."

And James and John, the sons of Zebedee, come unto him, saying, "Master, we would that thou shouldst do for us whatsoever we shall desire."

THE TEMPLE SITE, JERUSALEM

To the right is the crowded city; to the left, the only open space within the wall, the glorious expanse still sacred to worship as in the days of Solomon and Jesus. The little domed buildings that cluster around the raised terrace in the center of the picture are all places for prayer built by the Moslems. The farther dome at the end of the long roof is the Mosque El-Aksa, which is the transformed church built by Justinian to the Holy Wisdom. The dome in the center of the picture covers the rock whereon Solomon's brazen altar of sacrifice once stood, reeking with the smoke of a thousand bullocks. Solomon's Temple, and consequently the innermost building of Herod's great structure, lay just to the right of this dome, occupying the space between the right-hand wall of the octagonal mosque and the cluster of cypress trees.

In the time of Christ, this great area was surrounded by magnificent porches of white marble. Beneath these cloisters Christ walked with his disciples, and here in his last days he uttered his most sublime teachings.

He said unto them, "What would ye that I should do for you?"

They said unto him, "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

But Jesus said unto them, "Ye know not what ye ask. Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

They said unto him, "We can."

Jesus said unto them:

"Ye shall indeed drink of the cup that I drink;
And with the baptism with which I am baptized, shall ye be baptized:
But to sit on my right hand and on my left hand is not mine to give;
But it shall be given to them for whom it is prepared."

Now when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them:

"Ye know that they who are regarded as rulers over the Gentiles exercise lordship over them;
And their great ones exercise authority upon them.
But so shall it not be among you.
But whosoever will be great among you, shall be your servant:
And whosoever of you will be the chiefest, shall be servant of all.
For even the Son of man came not to be ministered unto, but to minister,
And to give his life a ransom for many."

EVIDENCES OF GRATITUDE AND LOYALTY

Jesus Is Welcomed at the Home of Mary and Martha

Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. She had a sister called Mary, who also sat at Jesus' feet, and heard his word.

But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

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JESUS IN THE HOME OF MARY AND MARTHA

From a painting by Heinrich Hofmann

Jesus answered and said unto her, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

Bartimeus Follows Jesus

As he went out of Jericho with his disciples and a great number of people, blind Bartimeus (the son of Timeus) sat by the wayside begging.

When he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou son of David, have mercy on me!"

And many charged him that he should hold his peace: but he cried the more a great deal, "Thou son of David, have mercy on me!"

Then Jesus stood still, and commanded him to be called.

And they call the blind man, saying unto him, "Be of good comfort, rise; he calleth thee."

And he, casting away his outer garment, rose, and came to Jesus. Then Jesus answered and said unto him, "What wilt thou that I should do unto thee?"

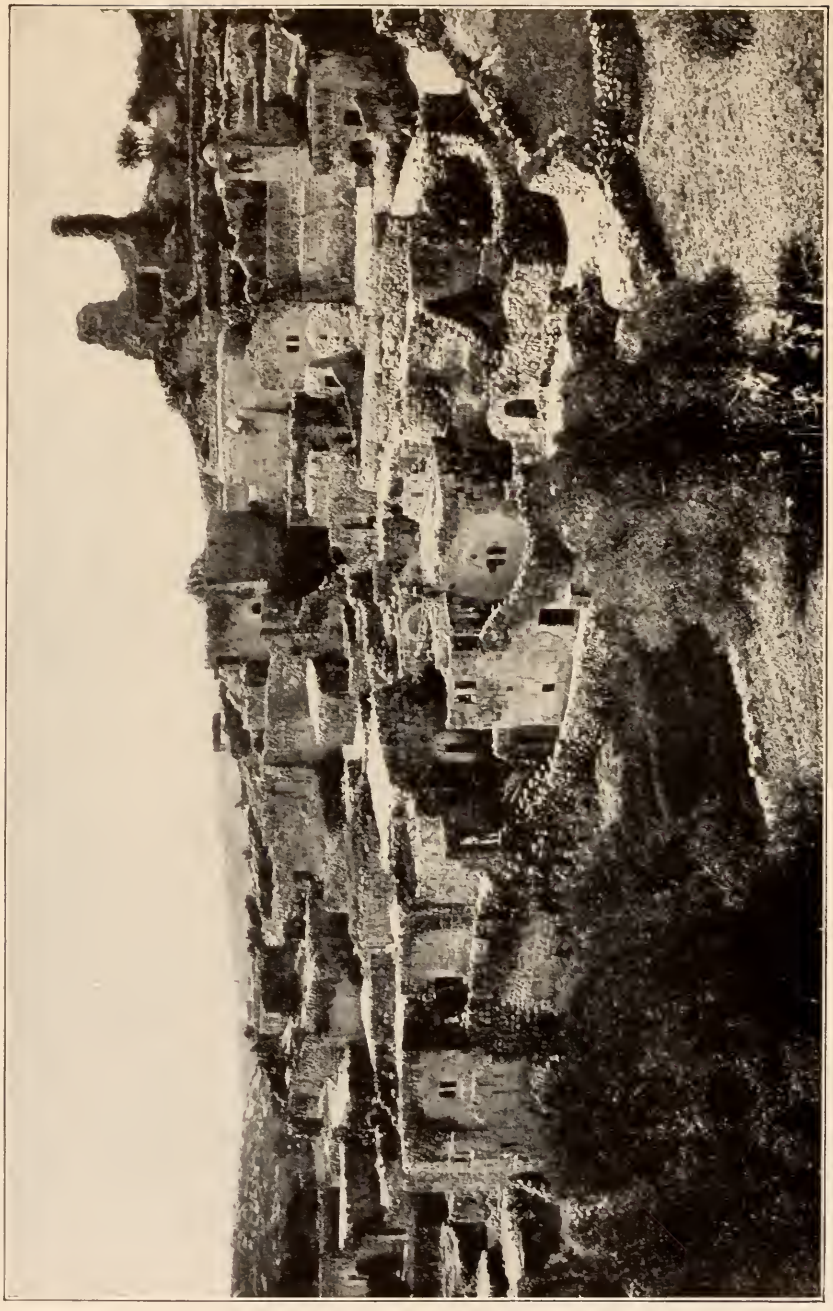
The blind man said unto him, "Lord, that I may receive my sight."

Jesus said unto him, "Go thy way; thy faith hath made thee whole."

And immediately he received his sight, and followed Jesus in the way.

A Publican Receives Him Joyfully

And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, who was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him; for he was to pass that way.



RUINS OF BETHANY

When Jesus came to the place, he looked up, and saw him, and said unto him, "Zaccheus, make haste, and come down; for today I must abide at thy house."

And he made haste, and came down, and received him joyfully.

When they saw it, they all murmured, saying, "He hath gone to be guest with a man that is a sinner."

And Zaccheus stood, and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

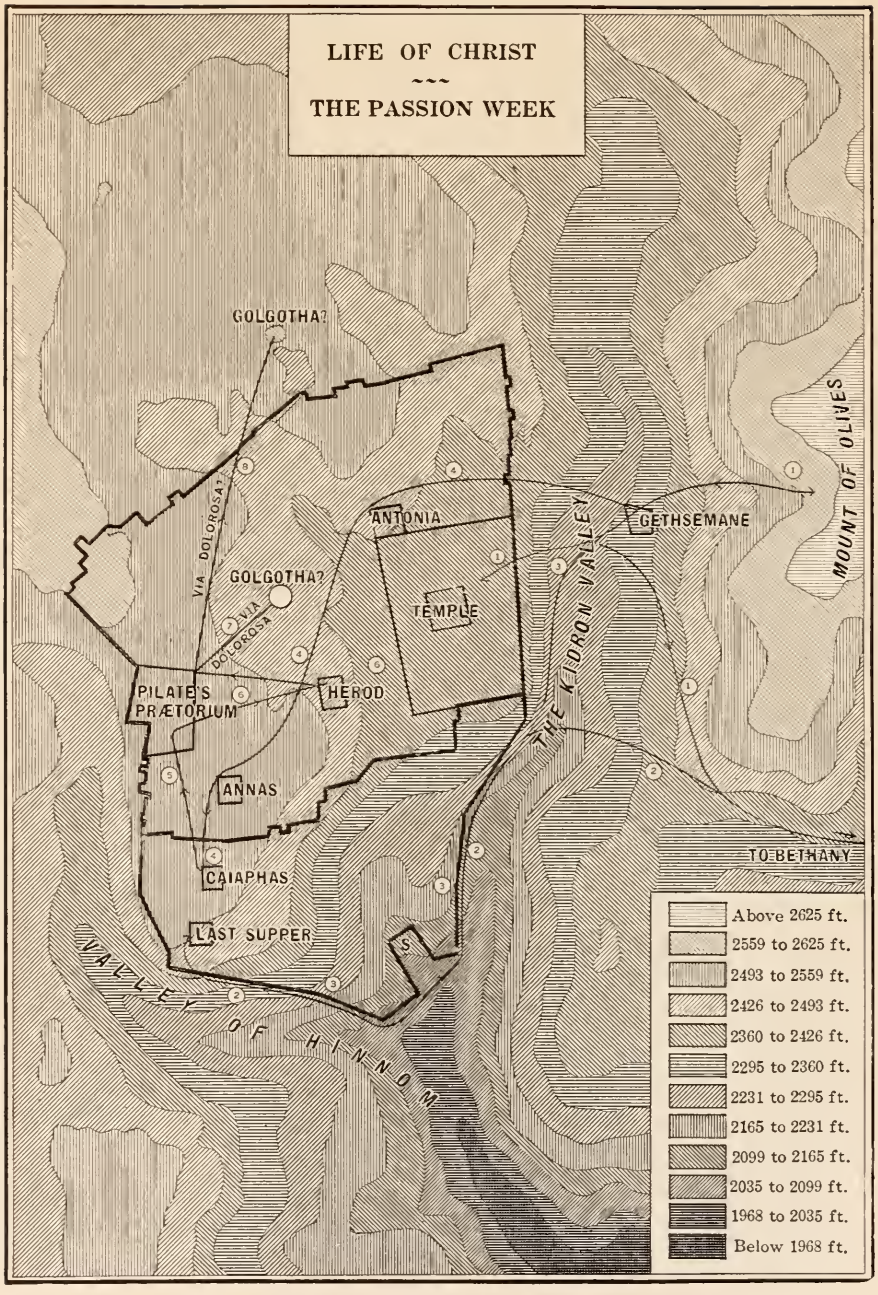
Jesus said unto him, "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

Jesus Is Anointed in Bethany

And being in Bethany, in the house of Simon the leper, as he sat at table, there came a woman having an alabaster box of ointment of spikenard very precious; and she broke the box, and poured it on his head.

But there were some that had indignation within themselves; and said, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and given to the poor."

But Jesus said: "Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could; she hath come aforehand to anoint my body to the burying. Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."


LIFE OF CHRIST
THE PASSION WEEK
GOLGOTHA?
VIA DOLOROSA?
ANTONIA
GETHSEMANE
MOUNT OF OLIVES
GOLGOTHA?
VIA DOLOROSA
TEMPLE
THE KEDRON VALLEY
PILATE'S PRÆTORIUM
HEROD
ANNAS
CAIAPHAS
LAST SUPPER
VALLEY OF HINNOM
TO BETHANY
Above 2625 ft.
2559 to 2625 ft.
2493 to 2559 ft.
2426 to 2493 ft.
2360 to 2426 ft.
2295 to 2360 ft.
2231 to 2295 ft.
2165 to 2231 ft.
2099 to 2165 ft.
2035 to 2099 ft.
1968 to 2035 ft.
Below 1968 ft.

THE JOURNEYS OF JESUS—PASSION WEEK

During the early part of Passion Week, Jesus spent his nights at Bethany or on the Mount of Olives, and his days in the Temple area. His journey back and forth is suggested in route 1.

On Thursday evening, Jesus went from Bethany to Jerusalem in order to eat the Last Supper with his disciples. Route 2 may represent this journey. It comes down from the Mount of Olives, circles the southern wall, and climbs Zion Hill to the point designated "Last Supper." This site is known today by Christians as the Cœnaculum, and by Mohammedans as the Tomb of David. It is probably authentic. From this upper room, Jesus retraced his steps to the Mount of Olives, as shown by route 3.

The arrest took place in Gethsemane, an olive garden on the lower slopes of the Mount of Olives. The soldiers led Jesus thence to the house of Caiaphas, either retracing route 3 or following route 4 past the Tower of Antonia. The house of Caiaphas has for many centuries been located where the map shows it; but just before the Great War the true house was discovered perhaps fifty yards to the east. In it was found the tithing chamber with a complete set of weights and measures, and, in the mosaic of the floor, an inscription, "Corban" (a gift).

After the examination by Caiaphas and the Sanhedrin, Jesus was led to the Prætorium of Pilate, route 5. For many centuries, the Tower of Antonia overlooking the Temple area was said to be the official residence of the Roman governor; but recent scholarship would identify this residence with the huge palace of Herod, built near the present Jaffa Gate. This is the site indicated on our map.

The examination before Pilate was broken by a visit to Herod, route 6. Herod Antipas in all probability occupied the old palace of the Hasmoneans on the hill overlooking the Tyropœon Valley.

After the condemnation, the soldiers led Jesus to Golgotha, over a road now known as the Via Dolorosa. Since no one knows the location of the north wall in the time of Christ, the place of the Crucifixion cannot be identified with assurance. However, there is a growing impression among scholars that the traditional Golgotha under the Church of the Holy Sepulcher is the authentic place of the Crucifixion. Those who reject this site on the plea that this Golgotha was then within the city walls claim that the true Golgotha is to be found outside the present Damascus Gate, on a rocky knoll known as Gordon's Calvary, because the famous English soldier, General Gordon, was among the first to accept this identification. In that case, the Via Dolorosa would take the general course of route 8.

The difficulty of identification will be understood when we consider that modern Jerusalem rests upon former ruins, so that all the streets are now raised somewhat above what was their level in the time of Christ. Further excavations may clear up many points that are now doubtful.

THE TRIUMPHAL ENTRY
From a painting by William Hole

THE LAST DAYS OF JESUS

SUNDAY

The Triumphal Entry

WHEN they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them: "Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, 'Why do ye this?' say ye that the Lord hath need of him; and straightway he will send him hither."

So they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

And certain of them that stood there said unto them, "What do ye, loosing the colt?"

They said unto them even as Jesus had commanded: and they let him go. Then they brought the colt to Jesus, and cast their garments on him; and he sat upon him.[42]

And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying:

"Hosanna!
Blessed is he that cometh in the name of the Lord!
Blessed is the kingdom of our father David, that
cometh in the name of the Lord!
Hosanna in the highest!"

Some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples."

But he answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out."

The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him!"

Jesus Weeps over Jerusalem

When he had come near, he beheld the city, and wept over it, saying: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and encircle thee; and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And Jesus entered into Jerusalem, and into the temple[43]; and when he had looked round about upon all things, and now the eventide had come, he went out unto Bethany with the twelve.

MONDAY

The Barren Fig Tree

Now in the morning, as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, "Let no fruit grow on thee henceforward forever."

And presently the fig tree withered away.

Jesus Cleanses the Temple

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers,

CHRIST WEEPING OVER THE CITY

From a painting by Paul H. Flandrin

This is the artist's arraignment of Christian civilization before the bar of conscience. Christ looks upon a Jerusalem that suggests a modern city. In the foreground, there are tenements and the smoke of industry; in the background, deserted churches. This is why he weeps. People are still giving their lives for the bread that perishes, and are still turning away from him who said, "Thou shalt love thy neighbor as thyself."

JESUS CLEANSING THE TEMPLE
From a drawing by Isings

and the seats of them that sold doves; and would not permit that any man should carry any vessel through the temple.[44]

And he taught, saying unto them: "Is it not written:

"'My house shall be called of all nations the house of prayer'?

but ye have made it a den of thieves."

His Enemies Are Displeased at His Popularity

Then the blind and the lame came to him in the temple; and he healed them. But when the chief priests[45] and scribes saw the wonderful things that he did, and the children calling out in the temple, and saying, "Hosanna to the son of David," they were much displeased, and said unto him, "Hearest thou what these say?"

Jesus saith unto them, "Yea: have ye never read:

"'Out of the mouth of babes and sucklings thou hast perfected praise'?"

And when even came he went out of the city.

TUESDAY

The Jewish Rulers Challenge Him

They come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and say unto him, "By what authority doest thou these things? and who gave thee this authority to do these things?"

Jesus answered and said unto them, "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me."

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say, 'Why then did ye not believe him?' But if we shall say, 'Of men'"—they feared the

THE TRIBUTE MONEY

From a painting by Titian

Titian's contemporaries considered this head of Christ the most perfect work he ever produced. The noble figure and serene visage of the Master-teacher are sharply contrasted with those of the coarse, insistent Pharisee.

people: for all men held John to be a prophet indeed. So they answered and said unto Jesus, "We cannot tell."

Jesus answering saith unto them: "Neither do I tell you by what authority I do these things.

"Have ye not read this scripture:

"'The stone which the builders rejected
Is become the head of the corner:
This was the Lord's doing,
And it is marvelous in our eyes'?"

Then they sought to lay hold on him, but they feared the people; for they knew that he had spoken the parable against them.

The Pharisees Try to Entrap Him

And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

And when they had come, they say unto him, "Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said unto them, "Why tempt ye me? Bring me a penny, that I may see it."

So they brought it.

And he saith unto them, "Whose is this image and superscription?"

They said unto him, "Cæsar's."

Jesus answering said unto them:

"Render to Cæsar the things that are Cæsar's,
And to God the things that are God's."

And they could not take hold of his words before the people; and they marveled at his answer, and held their peace, and went their way.

Jesus Answers the Sadducees

There come unto him Sadducees, who say there is no resurrection; and they asked him, saying: "Master, Moses wrote unto us, 'If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up a family for his brother.' Now there were seven brothers: and the first took a wife, and dying left no family; and the second took her, and died, neither left he any family; and the third likewise: and the seven had her and left no family. Last of all the woman died also. In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for all seven married her."[46]

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THE PULPIT IN THE TEMPLE AREA

Preaching is a feature of the Mohammedan service on Friday. The priest ascends the marble staircase of this daintily designed pulpit, and from beneath the canopy addresses the crowd of the faithful who assemble in the open area before him. How tenacious of life are these holy places! Hebrews, Greeks, Romans, Arabs, Christian Crusaders, Turks—all have found this a holy place and have here sent up to heaven their prayers and praises.

And Jesus answering said unto them: "Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the

dead, they neither marry, nor are given in marriage; but are as the angels who are in heaven; (and are the children of God, being the children of the resurrection). But as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spoke unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? He is not the God of the dead, but the God of the living (for all live unto him): ye therefore do greatly err."

Jesus Wins a Scribe's Approval

Then one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, "Which is the first commandment of all?"

Jesus answered him: "The first of all the commandments is: 'Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment.

"The second is like, namely this: 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him: "Well, Master, thou hast said the truth! for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is 'more than all whole burnt offerings and sacrifices.'"

When Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

And no man after that dared to ask him any question.

Jesus Questions the Pharisees

While the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ? whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David, in the Spirit, call him 'Lord,' saying:

"'The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies thy footstool'?

A PHARISEE
Detail from "Christ Before Pilate" by Michael Munkácsy

"If David then call him 'Lord,' how is he his son?"

And no man was able to answer him a word, neither dared any man from that day forth ask him any more questions.

The Scribes and Pharisees Are Denounced

Then spoke Jesus to the multitude, and to his disciples, saying: "The scribes and the Pharisees[47] sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do: but do not ye after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their phylacteries,[48] and enlarge the borders of their garments, and love the chief places at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, 'Rabbi.'

"But be not ye called 'Rabbi,'
For one is your teacher, even Christ; and all ye are brethren.
And call no man your 'father' upon the earth,
For one is your Father, who is in heaven;
Neither be ye called 'masters,'
For one is your master, even Christ.
But he that is greatest among you shall be your servant;
And whosoever shall exalt himself shall be abased,
And he that shall humble himself shall be exalted.

"Woe unto you, scribes and Pharisees, hypocrites!
For ye shut up the kingdom of heaven against men:
For ye neither go in yourselves,
Neither permit ye them that are entering to go in.

"Woe unto you, ye blind guides!
Who say, 'Whosoever shall swear by the temple, it is nothing,
But whosoever shall swear by the gold of the temple, he is a debtor.'
Ye fools and blind!
For which is greater, the gold,
Or the temple that sanctifieth the gold?

"Woe unto you, scribes and Pharisees, hypocrites!
For ye pay tithe of mint and anise and cummin,
And have omitted the weightier matters of the law,
Judgment, mercy, and faith:
These ought ye to have done,
And not to leave the other undone.
Ye blind guides!
Which strain at a gnat,
And swallow a camel![49]

"Woe unto you, scribes and Pharisees, hypocrites!
For ye make clean the outside of the cup and of the platter,
But within they are full of extortion and excess.
Thou blind Pharisee! cleanse first that which is within the cup and platter,
That the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites!
For ye are like unto whited sepulchers,
Which indeed appear beautiful outward,
But are within full of dead men's bones, and of all uncleanness.
Even so ye also outwardly appear righteous unto men,
But within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites!
Because ye build the tombs of the prophets,
And adorn the sepulchers of the righteous,
And say, 'If we had been in the days of our fathers,
We would not have been partakers with them in the blood of the prophets.'
Wherefore ye are witnesses unto yourselves, that ye are the children of them that killed the prophets.
Fill ye up then the measure of your fathers.
Ye serpents! ye generation of vipers!
How can ye escape the damnation of hell?

"O Jerusalem, Jerusalem!
Thou that killest the prophets,
And stonest them that are sent unto thee!
How often would I have gathered thy children together,
Even as a hen gathereth her chickens under her wings—
And ye would not!
Behold, your house is left unto you desolate!"

THE WIDOW'S MITE

From a painting by Hugo Mieth

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to thee we lend,
Who givest all.

Jesus Commends a Generous Widow

Then Jesus sat opposite the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

But there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them: "Verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury; for all they did cast in of their abundance; but she, of her want, did cast in all that she had, even all her living."

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THE DOME OF THE ROCK

The beauty of this structure impresses every beholder. The outer walls of the octagon are sheathed nearly halfway up in variegated marble, and in their upper portions are covered with Persian tiles in blue and green and yellow. The drum of the dome is similarly ornamented with tile-work and with beautiful inscriptions in the highly decorative Arabic character.

Step inside and you are at once overwhelmed by the dim richness of the interior—the many-colored lights which shine down from the windows as from jewels, the gold and green arabesques on the beams that support the ceiling of the aisles, and, best of all, the grand dome rising high above the tawny summit of Mount Moriah, adorned with a wonderfully intricate pattern in red and gold.

There is not a Christian church in the East that can compare with it in impressiveness and magnificence. This is wholly an Arabic building, constructed by the conqueror Abd-el-Melek in 688 A.D.—restored, however, in the ninth century.

Jesus Foresees the Destruction of Jerusalem

As he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here!"

BARGAINING WITH JUDAS

From the painting by Hermann Prell

The colors of the original show that this meeting takes place in the early evening. The great Pascal moon is just beginning to discover the dark valley of Temptation. Two important personages are arguing with Judas. One of them, in the center, is wily and shrewd; he has presented the case in its strongest possible light. The fat old gentleman holds in his right hand the crowning argument, while his left feels for additional arguments, if necessary, in the moneybag. Judas is in the toils. The forces of good and of evil are at deadly interlock within him: one hand tugs at his beard, the other at his rope belt. He is almost persuaded.

Jesus answering said unto him, "Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down."

As he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?"

Jesus answered them, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is."

THE LAST SUPPER

From a painting by Leonardo da Vinci

THE LAST SUPPER

From a painting by Leonardo da Vinci

This is the supreme portrayal of the Last Supper. All pictures of the Last Supper that came before Da Vinci's seem like mere attempts; all that have come since are mere imitations. He has pictured the scene realistically as an incident, and it is impossible to conceive of a more effective presentation of thirteen men about a table. Through the windows we catch a glimpse of a beautiful landscape, while the central window also serves as a frame for the head of Christ. The near side of the table has been left free for service—and for us to view the scene. The artist has chosen to depict the moment when Christ says, "Verily I say unto you that one of you shall betray me." These unexpected words have fallen upon the disciples like an electric shock; they have broken the company into four distinct groups, each exhibiting every emotion of which the situation is capable.

On the extreme left are Bartholomew, James the Less, and Andrew, all dismayed and dumfounded over the announcement. Bartholomew stares incredulously, Andrew protests by holding up both his hands, James cannot believe his ears and reaches over to Peter to verify the word. In the next group, Judas, smitten by his guilty conscience, recoils from the Master and instinctively clutches the bag that has been his undoing, while in his agitation he upsets the salt-cellar. Peter leans forward with breathless haste and whispers, "Tell us who it is of whom he speaketh." John in great distress sinks back toward Peter. On the extreme right, Simon holds out both hands as if to show his utter innocence of any treachery, while Thaddeus gazes earnestly into his face as much as to say, "This is preposterous! He is certainly mistaken"; and Matthew cries excitedly, "But he says it is one of us!"—pointing the while toward Jesus with both his hands. In the right center is the most vigorous and interesting group. Each one is bidding for the Master's attention and expressing his unmistakable protest. Emotional and self-distrustful Thomas, with finger raised almost in the face of Jesus, exclaims, "Is it I, Lord?" James, acting surely his part as a "Son of Thunder," explodes with a double gesture of horror; and Philip pours out his soul in a look of perfect sincerity while his hands would lay open his naked heart for inspection. All this is passionate dramatic action; it dwarfs every other portrayal of the scene.

While these groups are separate, yet by look, gesture, or pose of body they are all united to the central figure of Christ, who sits unmoved in the midst of the confusion he has caused. His hands, too, are spread open, not only in innocence, but in the passivity of one who has surrendered himself to his fate. This is the saddest face ever depicted in art—yielding itself momentarily to the tortures of betrayed friendship, of spiritual teachings misunderstood or perverted. The moment will pass. "Let not your heart be troubled" will soon restore to these sorrowing ones the peace of One who has overcome the world.

WEDNESDAY

Judas Plots to Betray Jesus

Jesus seems to have remained quietly on the slope of the Mount of Olives or in Bethany with his disciples during Wednesday. This gave Judas the opportunity to complete his arrangements with the priests to deliver up Jesus.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, "Not on the feast day, lest there be an uproar of the people."

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and they covenanted with him for thirty pieces of silver. And he sought how he might conveniently betray him.

THURSDAY

The Last Supper

On the first day of unleavened bread, when they sacrificed the passover, his disciples said unto him, "Where wilt thou that we go and prepare that thou mayest eat the passover?"

And he sendeth forth two of his disciples, and saith unto them: "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall go in, say ye to the goodman of the house, 'The Master saith, Where is the guest chamber, where I shall eat the passover with my disciples?' And he will show you a large upper room furnished and prepared: there make ready for us."

So the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

In the evening he cometh with the twelve.

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THE GARDEN OF GETHSEMANE AND THE MOUNT OF OLIVES

The road that passes to the right over the shoulder of the mountain leads to Jericho. The narrow path that runs steeply over the hill takes one to Bethphage and Bethany. That these slopes are sacred is proved by the countless tombstones of Jews that thickly strew the ground, and by the churches and oratories of Christians among the trees. The Garden of Gethsemane is the lowest inclosure, containing a square building and numerous cypress and olive trees.

That this site has long been regarded as authentic is proved by the recent discovery of the foundations and pavements of an ancient church lying just south of the inclosure and partly under it. Since the fourth century, therefore, this has been the historic Garden. Tradition is probably correct in its location.

And as they sat and were eating, Jesus said, "Verily I say unto you, one of you who eateth with me shall betray me."

Then they began to be sorrowful, and to say unto him one by one, "Is it I?"

And he answered and said unto them, "It is one of the twelve, that dippeth with me in the dish."

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THE GARDEN OF GETHSEMANE

On the west slope of Olivet near the Brook Kidron, is the site of Gethsemane. For centuries this has been regarded as the spot which marks the location of the Garden to which Christ went after his final message of comfort to his disciples. "When Jesus had spoken these words, he went forth with his disciples over the Brook Kidron, where was a garden, into which he entered, and his disciples." In describing one of its old olive trees, Ruskin speaks of "the hoary dimness of its delicate foliage, subdued and faint of hue, as if the

(*Continued at bottom of opposite page*)

As they were eating, Jesus took bread, and blessed, and broke it, and gave to them, and said, "Take, eat; this is my body."

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, "This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."[50]

Jesus Prays in Gethsemane

And when they had sung a hymn, they went out into the mount of Olives.

And Jesus saith unto them: "All ye shall desert me this night; for it is written,

> "'I will smite the shepherd,
> And the sheep shall be scattered.'

ashes of the Gethsemane agony had been cast upon it forever; and to have traced, line by line, the gnarled writhing of its intricate branches and the pointed fretwork of its light and narrow leaves, inlaid on the blue field of the sky, and the small rosy-white stars of its spring blossoming, and the beads of sable fruit scattered by autumn along its topmost boughs—the right, in Israel, of the stranger, the fatherless, and the widow—and, more than all, the softness of the mantle, silver-gray, and tender like the down on a bird's breast, with which far away it veils the undulation of the mountain."

THE GARDEN

Into the woods my Master went,
Clean forspent—forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last;
'Twas on a tree they slew Him last,
When out of the woods He came.

—*Sidney Lanier*

THE ARREST OF JESUS

From a painting by Van Dyck

The onrush of this wild mob is stopped by the calm poise and majestic self-control of Jesus. Judas presses forward to give his kiss, while Peter hurls the high priest's servant to the ground.

But, after that I am risen, I will go before you into Galilee."

But Peter said unto him, "Although all shall desert thee, yet will not I."

Jesus saith unto him, "Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

But he spoke the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said they all.

Jesus said unto them, "When I sent you forth without purse, and scrip, and shoes, lacked ye anything?"

And they said, "Nothing."

Then said he unto them: "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me: 'And he was reckoned among the transgressors'; for the things concerning me have fulfilment."

And they said, "Lord, behold, here are two swords."

He said unto them, "It is enough."

And they came to a place which was named Gethsemane: and he saith to his disciples, "Sit ye here, while I shall pray." And he taketh with him Peter and James and John.

Then he began to be heavy-hearted, and deeply troubled; and he saith unto them, "My soul is exceeding sorrowful unto death: tarry ye here, and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, "Abba (Father), all things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt."

Then he cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak."

CHRIST BEFORE THE HIGH PRIEST
From a painting by Gebhart Fügel

And again he went away, and prayed, and spoke the same words.

When he returned, he found them asleep again (for their eyes were heavy); neither knew they what to answer him.

He cometh the third time, and saith unto them, "Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

Judas Betrays His Master

Immediately, while he yet spoke, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.[51]

Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that same is he; take him, and lead him away safely." And as soon as he came, he goeth straightway to him, and saith, "Master, Master"; and kissed him.

And they laid their hands on him, and took him. But one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. But Jesus touched his ear, and healed him.

And Jesus said unto them, "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled."

And they all forsook him, and fled.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

Jesus Is Examined by the High Priest

Then they led Jesus away to the high priest[52]; and with him were assembled all the chief priests and the elders and the scribes.

Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire.

And the chief priests and all the council[53] sought for witness against Jesus to put him to death; and found none. For many bore false witness against him, but their witness agreed not together.

Then there arose certain, and bore false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.' " But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?"

But he held his peace, and answered nothing.

Again the high priest asked him, and said unto him, "Art thou the Christ, the Son of the Blessed?"

Jesus said, "I am: and ye shall see the Son of man sitting on the right hand of Power, and coming in the clouds of heaven."

Then the high priest rent his clothes, and saith, "What need we any further witnesses? Ye have heard the blasphemy: what think ye?"

And they all condemned him to be worthy of death.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, "Prophesy unto us, thou Christ: who is he that smote thee?" And the officers struck him with the palms of their hands.

Peter Denies His Lord

As Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, "Thou also wast with Jesus of Nazareth."

PETER'S DENIAL
From a painting by Caravaggio

But he denied, saying, "I know not, neither understand I what thou sayest." And he went out into the porch; and the cock crew.

A maid saw him again, and began to say to them that stood by, "This is one of them."

And he denied it again.

A little after, they that stood by said again to Peter, "Surely thou art one of them: for thou art a Galilean, and thy speech maketh thee known."

But he began to curse, and to swear, saying, "I know not this man of whom ye speak."

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, "Before the cock crow twice, thou shalt deny me thrice." And he went out, and wept bitterly.

"AND PETER WENT OUT, AND WEPT BITTERLY"
From a painting by T. G. Gullick

FRIDAY

Jesus Is Tried Before Pilate

And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.[54]

And they began to accuse him, saying, "We found this fellow perverting our nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king."[55]

And Pilate asked him, saying, "Art thou the King of the Jews?"

He answered him and said, "Thou sayest it."

Then Pilate said to the chief priests and to the people, "I find no fault in this man."

But they were the more fierce, saying, "He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place."

And as soon as he knew that Jesus belonged unto Herod's jurisdiction, Pilate sent him to Herod, who himself also was at Jerusalem at that time.

When Herod saw Jesus, he was exceedingly glad: for he had been for a long time desirous of seeing him, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but Jesus answered him nothing.

And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

The same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Now at that feast Pilate released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, who lay bound with them that had made insurrection with

CHRIST BEFORE PILATE
From a painting by Michael Munkácsy

CHRIST BEFORE PILATE

From a painting by Michael Munkácsy

This remarkable and popular picture looks as if it might have been painted from some scene on the stage. Its effect is dramatic. Caiaphas is making a stirring speech, full of noise and gesture rather than solid argument; but it excites the mob. Notice the other Pharisees; each is a character study, while the rich old fellow at Christ's left is a masterpiece. Each face gives its judgment of Christ, and that judgment is unfavorable. Christ has only one friend there, the sweet-faced mother holding her child. She is the embodiment of Christian ideas, which though powerless now, to be sure, will some day regenerate the world.

The true message of the picture seems to have been largely misunderstood. People have noticed the central figure of Jesus, his calmness in the midst of the fury of the mob, his mental poise, his steady though undefiant gaze at the Roman procurator, and have taken for granted that he is the chief personage in the picture, and that the artist has meant to glorify these aspects of the character of the Son of Man. But a careful study of the composition of the picture leads to the surprising conclusion that Pilate is the focus. Nearly all the leading lines converge upon him, and particularly upon his hands.

It was Dr. Henry Van Dyke who first pointed out that the person really on trial here is not Christ, but Pilate. Pilate's face is knotted with thought; his heavy brows are contracted; his eyes almost start from their sockets in the intensity of the conflict that is going on in his mind. He is not listening to the florid oratory of the prosecuting attorney; he is making a mental calculation. With his fingers he keeps count of the different points in the argument. He reasons thus: "If I condemn him when he is innocent, what of the Roman law, which I am supposed to uphold? If I release him, what will this mob do to Jerusalem and to me? If the prisoner should appeal his case and my judgment should not be sustained, what of my future? If I do not side with the high priests, will they not again complain of me to Rome, and this time succeed in having me recalled?"

You may be sure that the arguments center not so much around the guilt or innocence of the defendant as about the consequences to the judge in case his decision does not meet the wishes of these influential leaders of the Jews. One has only to look at the faces of the Sadducees gathered about the judgment seat, at their rich clothing, their attitudes of self-importance, to realize that Pilate is here in conflict with the ultimate authority of the Jewish state, and that his decision is momentous. So, here he sits, counting his fingers while justice waits; and the inscription upon his judgment seat, S.P.Q.R., that should remind one and all of the impartiality of Roman law, stares impotently at the shouting multitude.

him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them.

THE REMORSE OF JUDAS

From a painting by Edward Armitage

The great ones who had pledged their undying thanks to Judas in case he should betray his Master to them now calmly turn their backs on him, or look askance at him in his frenzied repentance.

But Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he knew that the chief priests had delivered him for envy.

But the chief priests moved the people, that he should rather release Barabbas unto them.

And Pilate answered and said again unto them, "What will ye then that I shall do unto him whom ye call the King of the Jews?"

They cried out again, "Crucify him!"[56]

Then Pilate said unto them, "Why, what evil hath he done?"

But they cried out the more exceedingly, "Crucify him!"

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed innocent blood."

But they said, "What is that to us? see thou to that."

And he cast down the pieces of silver in the temple, and departed; and he went away and hanged himself.

Then the chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood."

And they took counsel, and bought with them "the potter's field," to bury strangers in. Wherefore that field was called "the field of blood," unto this day.

Jesus Is Mocked by the Soldiers

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they clothed him with purple, and plaited a crown of thorns, and put it about his head, and began to salute him, "Hail, King of the Jews!"

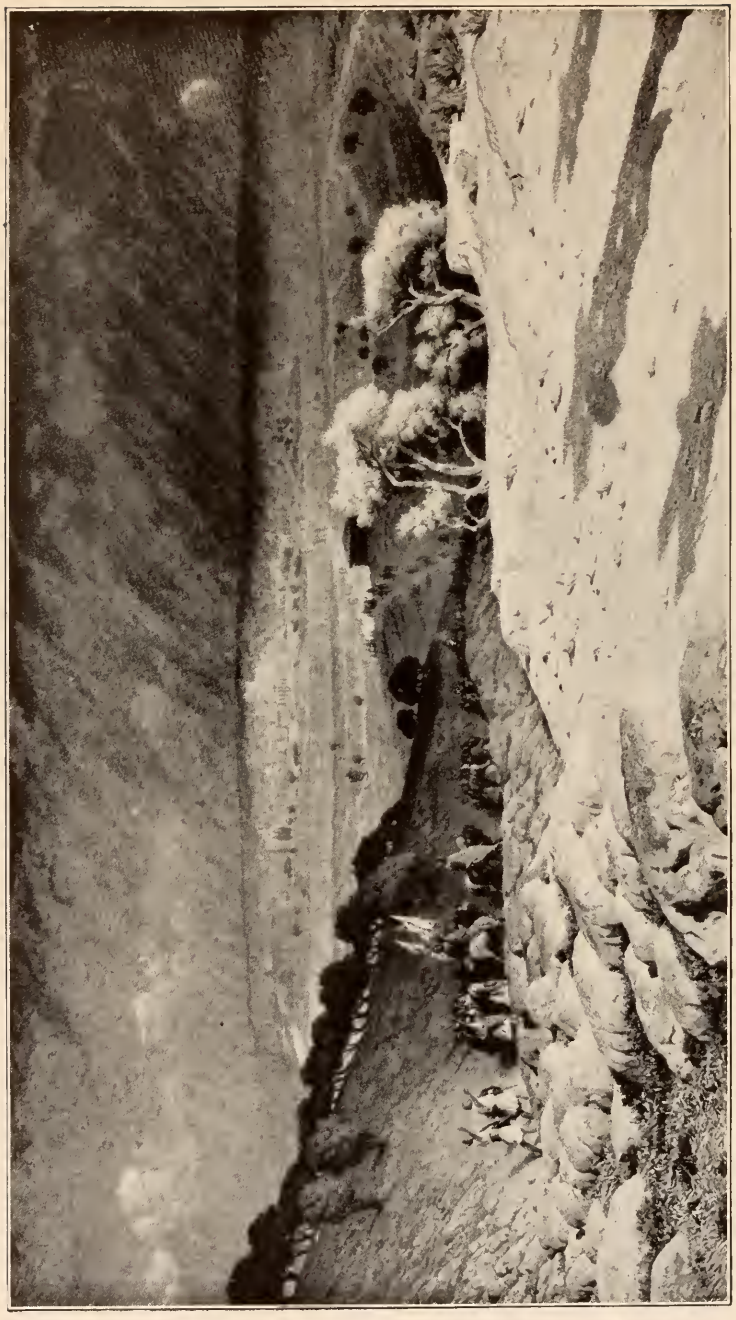
And they smote him on the head with a reed, and spit upon him, and bowing their knees worshiped him.

When they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.[57]

Jesus Is Crucified

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha (the place of a skull).

And they gave him to drink wine mingled with myrrh: but he received it not.



GOLGOTHA

From a painting by Jean L. Gérôme

The deed is done; the executioners depart. At the cry "It is finished," the clouds break, the sun illuminates Herod's glorious temple and throws upon the foreground the shadows of the three crosses. Golgotha is alone with its dead.

When they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour [nine o'clock], and they crucified him.[58] And the superscription of his accusation was written over: THE KING OF THE JEWS.

With him they crucify two thieves, the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, "And he was numbered with the transgressors."

And they that passed by railed on him, wagging their heads, and saying, "Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross!"

Likewise also the chief priests mocking said among themselves with the scribes, "He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe."

And they that were crucified with him reproached him. And one of the malefactors that were hanged railed on him, saying, "If thou be Christ, save thyself and us."

But the other answering, rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

Then he said to Jesus, "Lord, remember me when thou comest into thy kingdom."

Jesus said unto him, "Verily I say unto thee, today shalt thou be with me in Paradise."

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold, thy son!" Then saith he to the disciple, "Behold, thy mother!"

From that hour that disciple took her unto his own home.

THE MARYS AT CALVARY

From a painting by Domenico Morelli

These trembling women have not yet found courage to press into the mob of spectators and soldiers. They will wait until the furor dies down, until the revengeful crowd is sated and streams off the hilltop to go back to the city. Then, when only the guards are left, they will approach and take their tender farewells of him they love best in all the world.

When the sixth hour [noon] was come, there was darkness over the whole land until the ninth hour [three o'clock]. And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani (My God, my God, why hast thou forsaken me)?" And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah." And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, "Let be; let us see whether Elijah will come to take him down."

When Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit." Having said thus, he gave up his spirit.

When the centurion, who stood opposite him, saw that he so cried out, and gave up his spirit, he said, "Truly this man was the Son of God."

There were also women looking on afar off: among whom were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women who came up with him unto Jerusalem.

THE DISCIPLES OF CHRIST ON EASTER EVE

From a painting by Eugène Burnand

Stunned by the tragedy which has left them leaderless, the little band know not what to do. Their one thought is "concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel."

JESUS ALIVE FOREVERMORE

BURIAL AND RESURRECTION

The Body Is Laid in the Sepulcher

NOW when the even had come, because it was the Preparation, that is, the day before the sabbath, Joseph of Arimathea,[59] an honorable counselor, who also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

But Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. When he knew it of the centurion, he gave the body to Joseph.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher.

And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

The Sepulcher Is Sealed and Guarded

Now the next day, that followed the day of the Preparation, the chief priests and Pharisees came together unto Pilate, saying: "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulcher be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead': so the last error shall be worse than the first."

Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can."

So they went, and made the sepulcher sure, sealing the stone, and setting a watch.

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TRADITIONAL TOMB OF JOSEPH OF ARIMATHEA

Excavations on the side of a hill opposite the Damascus Gate in Jerusalem have revealed, first, an old quarry which was used centuries ago, possibly in the time of the Kings, and also multitudes of tombs of a later date, most of them of the late Jewish and early Christian era.

Note the precipitous face of the rock from which this tomb is excavated and the channel at its foot prepared for the rolling stone which, in the shape of a huge millstone, may travel on its edge and so close the opening. Within, there is a room large enough to accommodate half a dozen people; and across one end is a slab raised about a foot and a half from the floor in order to make a receptacle beneath for a human body.

THE YOUNG MAN AT THE SEPULCHER
From a painting by Eugène Burnand

"The Lord Is Risen Indeed"

THE WOMEN AT THE TOMB

When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun.

And they said among themselves, "Who shall roll us away the stone from the door of the sepulcher?" And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

ON THE WAY TO EMMAUS
From a painting by Bernhard Plockhorst

And he saith unto them: "Be not affrighted; ye seek Jesus of Nazareth, who was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you."

And they went out quickly, and fled from the sepulcher; for they trembled and were astonished: neither said they anything to any man: for they were afraid.

THE DISCIPLES WORSHIP THE RISEN LORD

At this point, the account in the Gospel according to Mark suddenly breaks off. John gives us this order of events: first, the meeting of the women with Peter and the disciple whom Jesus loved; then, their coming to the tomb and finding only the empty graveclothes; then, the appearance of Jesus to Mary. Matthew takes up the story with the departure of the women from the tomb, and continues as follows:

And as they went to tell his disciples, behold, Jesus met them, saying, "All hail!" And they came and held him by the feet, and worshiped him.

Then said Jesus unto them, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

THE EXPLANATION OF THE PRIESTS AND ELDERS

Now while they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' If this come to the governor's ears, we will persuade him, and rid you of care."

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee.

John's account of the appearance in Galilee is given on page 253.

By courtesy of the Metropolitan Museum of Art

CHRIST AT EMMAUS

From a painting by Velasquez

ON THE WAY TO EMMAUS

Behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs [about seven miles]. And they talked together of all these things which had happened.

And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

Then he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

And one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?"

He said unto them, "What things?"

And they said unto him: "Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulcher; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the sepulcher, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.

Then they drew nigh unto the village, whither they went, and he made as though he would go farther. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to abide with them.

And it came to pass, as he sat at table with them, he took bread, and blessed it, and broke, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

Then they said one to another, "Did not our heart burn within us, while he talked with us on the way, and while he opened to us the scriptures?"

CHRIST AT EMMAUS

From a painting by Dirck van Santvoort

"Their eyes were opened, and they knew him; and he vanished out of their sight." The most impressive part of this picture is the face of the old saint, who recognizes his Master in the breaking of bread.

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon."

And they told what things were done in the way, and how he was known of them in the breaking of the bread.

THE RISEN CHRIST

Paul Gives Testimony of the Resurrection

Over twenty years before the earliest Gospel was written, Paul, in his First Epistle to the Corinthians, gave a summary of the experiences of the Resurrection that came to the followers of Jesus.

I delivered unto you first of all that which I also received: how that Christ died for our sins according to the scriptures;

and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen of Cephas [Peter]; then of the twelve. After that, he was seen of above five hundred brethren at once, of whom the greater part remain unto this present time, but some have fallen asleep. After that, he was seen of James; then of all the apostles; and he was seen of me also, last of all.

This appearance of Christ to which Paul alludes is described in the Book of Acts, as follows:

It came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, "Saul, Saul, why persecutest thou me?"

And I answered, "Who art thou, Lord?"

And he said unto me, "I am Jesus of Nazareth, whom thou persecutest."

Now they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spoke to me.

Then I said, "What shall I do, Lord?"

And the Lord said to me, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

The Life of Jesus Continues Eternally

Jesus led them [his disciples] out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

And they worshiped him, and returned to Jerusalem with great joy.

THE GREAT COMMISSION
From a painting by Joseph Aubert

And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

The purpose of the return of Jesus to the heavenly life is explained in the Epistle to the Ephesians:

He saith:

"When he ascended up on high, he led captivity captive,
And gave gifts unto men."

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

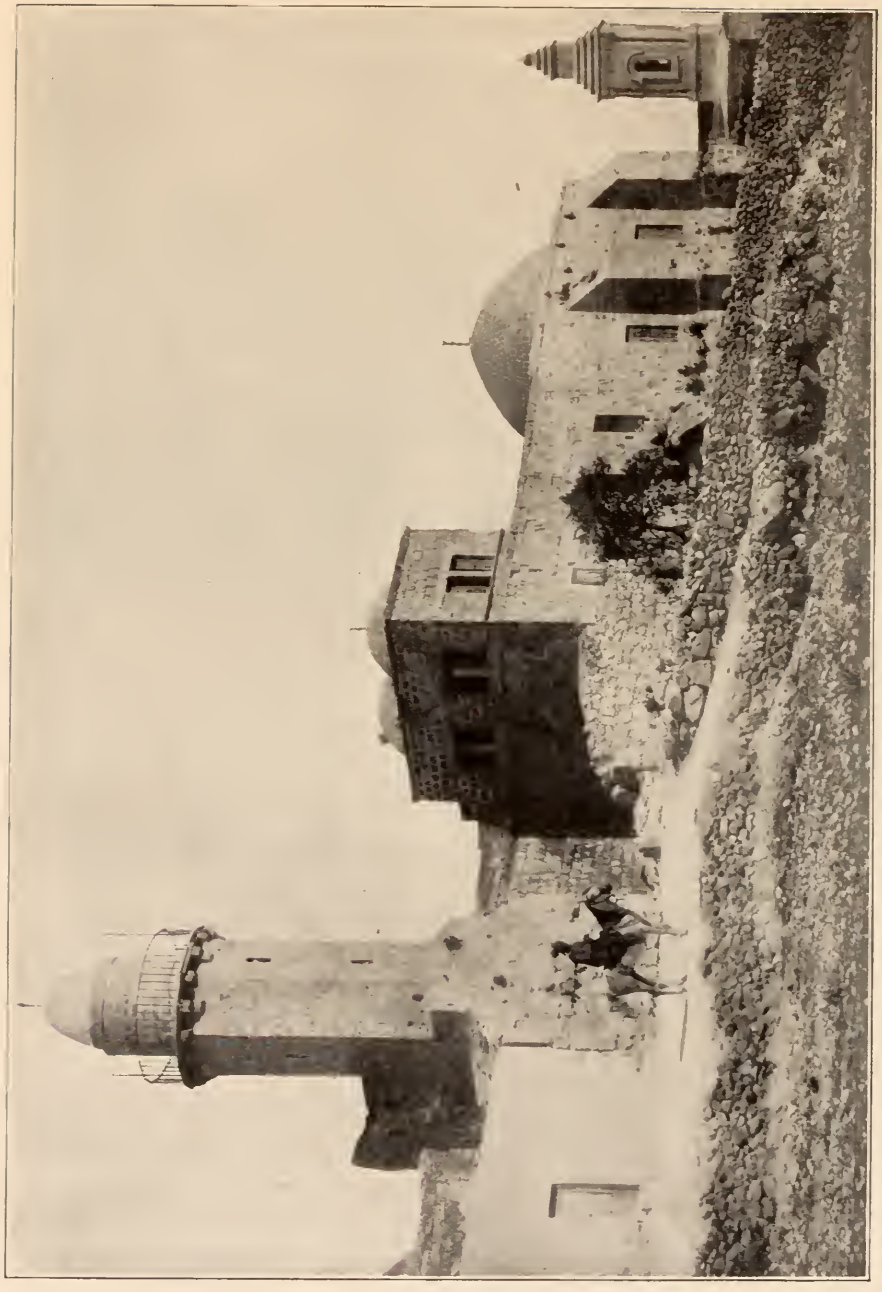
And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the

building up of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, who is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in due measure of each several part, maketh increase of the body unto the building up of itself in love.

This mission of the ever-living Christ to the world is told more briefly in the closing words of the Gospel according to Matthew, as follows:

And Jesus came to them and spoke unto them, saying:

"ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT; TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD."



CHURCH OF THE ASCENSION

THE GOSPEL ACCORDING TO JOHN

THE GOSPEL ACCORDING TO JOHN

How the Word of God Manifested His Glory Among Men

NO one has ever read the four Gospels with attention without noticing that there are remarkable differences between the Fourth Gospel and the first three. The Gospels of Matthew, Mark, and Luke tell to three distinct groups of readers the deeds and sayings of Jesus. The Gospel according to John has a different aim. It does not so much ask, "What did Jesus do or say?" as, "Who is he?" Because of this quite different purpose, and because that purpose was so nobly fulfilled, this Gospel has its own separate place in this volume.

The purpose of the Fourth Gospel is definitely told in the passage: "But these [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

The book begins with a statement of the truth in a prologue, a poem of dignity and beauty. The remainder of the book consists of proofs of this statement. Arguments are marshaled and many "signs" are brought forward. The word "testimony," or "witness," is often used.

The important points in the argument seem to fall into groups of seven. Seven miracles are described. Seven early "signs" are offered, the account of each of which ends with a phrase showing that it convinced those who witnessed it. Seven later "signs" are added, each of which closes with a phrase showing how those who witnessed it were unwilling to be convinced. The last "signs" also are sometimes regarded as seven in number.

The closing arguments summarize and explain many presented earlier in the Gospel.

Because of this skilful building up of evidence, as well as because of its eloquence and passion, the book is believed to have been used in public discourse. Many think it was originally a series of sermons. To its inspired writer, the early church fittingly assigned the emblem of the eagle.

It is the deepest, the loftiest, the most spiritual book in the whole Bible—"the Gospel of the Soul of Christ."

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THE PRESENTATION IN THE TEMPLE

From a painting by Joseph Janssens

THE GOSPEL ACCORDING TO JOHN

"That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

THE PROLOGUE

IN the beginning was the Word,
And the Word was with God,
And the Word was God.
The same was in the beginning with God.
All things were made by him;
And without him was not anything made that was made.
In him was life;
And the life was the light of men.
And the light shineth in darkness,
And the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world.

He was in the world,
And the world was made by him,
And the world knew him not.
He came unto his own,
And his own received him not.
But as many as received him,
To them gave he power to become the sons of God,

Even to them that believe on his name:
Who were born, not of blood,
Nor of the will of the flesh,
Nor of the will of man,
But of God.
The Word was made flesh,
And dwelt among us,
(And we beheld his glory,
The glory as of the only begotten of the Father),
Full of grace and truth.[60]

John bore witness of him, and cried, saying, "This is he of whom I said, 'He that cometh after me is preferred before me': for he was before me."

(And of his fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.)

No man hath seen God at any time;
The only begotten Son,
Who is in the bosom of the Father,
He hath declared him.

THE EARLIER SIGNS BY WHICH THE WORD MADE HIS GLORY KNOWN

The Testimony of Four Witnesses

JOHN THE BAPTIST

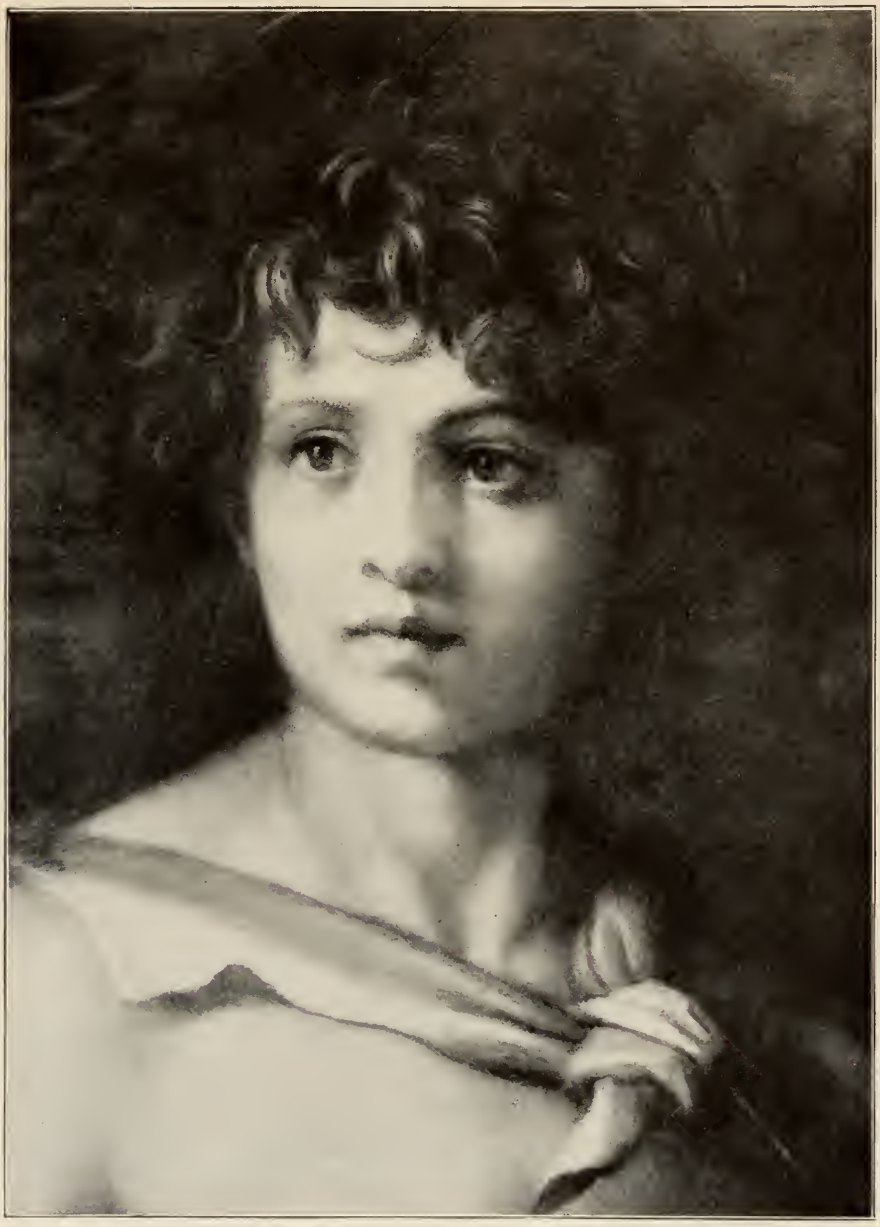
Now this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ."

And they asked him, "What then? Art thou Elijah?"

And he saith, "I am not."

"Art thou that prophet?"

And he answered, "No."



JOHN THE BAPTIST

Detail from a painting by Andrea del Sarto

By far the most beautiful John the Baptist ever painted is this spiritual lad who, even in his extreme youth, seems to have a foreknowledge of his great mission.

Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

He said:

"I am the voice of one crying in the wilderness,
'Make straight the way of the Lord!'

as said the prophet Isaiah.'

They who were sent were of the Pharisees. And they asked him, and said unto him, "Why baptizest thou, then, if thou art not the Christ, nor Elijah, neither that prophet?"

John answered them, saying, "I baptize with water: but there standeth one among you, whom ye know not. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose."

These things were done in Bethany beyond Jordan, where John was baptizing.

And John bore record, saying: "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he that baptizeth with the Holy Spirit.' And I saw, and bore record that this is the Son of God."

ANDREW AND PHILIP

Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold, the Lamb of God!"

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and saith unto them, "What seek ye?"

They said unto him, "Rabbi (Teacher), where dwellest thou?"

"RABBI, WHERE DWELLEST THOU"
From a drawing by Isings

He saith unto them, "Come and see."

They came and saw where he dwelt; and abode with him that day: for it was about the tenth hour [four o'clock].

One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messiah" (which means, the Christ).

He brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the son of Jonas: thou shalt be called Cephas" (a stone).

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph."

NATHANAEL

And Nathanael said unto him, "Can any good thing come out of Nazareth?"

Philip saith unto him, "Come and see."

THE FOUNTAIN OF CANA IN GALILEE

This is the traditional fountain from which the servants drew the water which later was the subject of the first miracle. Modern Cana is an unprepossessing little village where the rival sects of the Latin and the Greek rite both claim to be the guardians of the authentic spot where Jesus turned the water into wine.

Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!"

Nathanael saith unto him, "Whence knowest thou me?"

Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered and saith unto him, "Rabbi, thou art the Son of God; thou art the King of Israel!"

Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig tree,' believest thou? thou shalt see greater things than these."

And he saith unto him, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

The Testimony in Cana

The third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

And when they wanted wine, the mother of Jesus saith unto him, "They have no wine."

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THE MARRIAGE AT CANA

From a sculpture by Domenico Mastroianni

And Jesus saith unto her, "Woman, what have I to do with thee [or, leave the matter in my hands]? mine hour is not yet come."

His mother saith unto the servants, "Whatsoever he saith unto you, do it."

Now there were set there six waterpots of stone (after the Jews' manner of purifying), containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim.

And he saith unto them, "Draw out now, and bear unto the governor of the feast." And they bore it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants that drew the water knew), the governor of the feast called the bridegroom, and saith unto him, "Every man at the beginning sets forth good wine; and when men have drunk freely, then that which is worse: but thou hast kept the good wine until now."

This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.[61]

Further Testimony of John the Baptist

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near Salim, because there was much water there: and they came, and were baptized. For John had not yet been cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him."

John answered and said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ,' but that 'I am sent before him.' He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease.

"He that cometh from above is above all. What he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony, hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by

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THE TEMPLE SITE SEEN FROM THE WEST

This is one of the best possible views of the Temple area, partly because it shows the general situation of the Holy City. Here, one sees the mountains that are "round about Jerusalem," and also underneath it, like the "everlasting arms." These hills prevent a distant view from the city on all quarters except the southeast, toward which we are now facing. Here, the circle breaks down somewhat, and looking down the Valley of the Kidron one can see the distant depression in which the Dead Sea lies, and the high level line of the plateau of Moab. Deep valleys intervene between the buildings in this picture and the apparently adjacent hills. On the left, the valley is that of the Kidron; and on the right, the Valley of Jehoshaphat.

The Temple area seems here to be somewhat cluttered with buildings. As a matter of fact, none of the roofs and domes in the foreground have anything to do with the Temple area. They suddenly come to an end at the point where they seem to touch the octagonal mosque in the center of the picture, and their walls drop down fifty feet sheer to the level ground of the Haram, or sacred inclosure. This heterogeneous mass of masonry is nothing more nor less than the modern successor of the old Roman Tower of Antonia, rebuilt by Herod the Great on the site of an earlier fortification made by John Hyrcanus. It was the famous citadel of old Jerusalem, a citadel that overlooked the Temple area and therefore furnished precisely the position the Roman governor needed to supervise and overawe the enormous crowds that thronged Jerusalem at the time of the Passover.

measure unto him. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The Testimony in the Temple

Now the passover of the Jews was at hand, and Jesus went up to Jerusalem.

And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; and said unto them that sold doves, "Take these things hence; make not my Father's house a house of merchandise."

Then answered the Jews and said unto him, "What 'sign' showest thou unto us, seeing that thou doest these things?"

Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up."

Then said the Jews, "Forty-six years was this temple in building, and wilt thou raise it up in three days?" But he spoke of the temple of his body.

When therefore he was raised from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

The Testimony to Nicodemus

A RULER OF THE JEWS VISITS JESUS

When he was in Jerusalem at the passover during the feast, many believed on his name, when they saw the miracles which he did. But Jesus did not trust himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews; the same came to Jesus by night, and said

unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Nicodemus saith unto him, "How can a man be born when he is old?"

Jesus answered: "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Nicodemus answered and said unto him, "How can these things be?"

Jesus answered and said unto him: "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that which we know, and testify that which we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

JOHN'S COMMENT ON THE TESTIMONY GIVEN TO NICODEMUS

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the

world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

And this is the condemnation, that light came into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.[62]

The Testimony to the Samaritans

Jesus speaks of "the living water"

When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea, and departed again into Galilee. And he must needs pass through Samaria.

Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour [noon].

There cometh a woman of Samaria to draw water. Jesus saith unto her, "Give me to drink." For his disciples had gone away into the city to buy food.

Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" (For the Jews have no dealings with the Samaritans.)

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldst have asked of him, and he would have given thee living water."

The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?"

Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw."

Jesus saith unto her, "Go, call thy husband, and come hither."

The woman answered and said, "I have no husband."

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JACOB'S WELL

This ancient well, cut through many feet of soil and many more of solid rock, would seem to be the very one by which Jesus once sat and talked with the woman of Samaria.

A church was erected here in the fourth century, the mouth of the well issuing in the crypt under the high altar. This building was destroyed by the wars of the Middle Ages. The Crusaders then erected a large and magnificent church on the same site. This likewise was destroyed.

In these latter days, the Greek Church has raised money to restore the Crusaders' church. Its walls are now rising once more, and soon there will be throngs of pilgrims who will stop at this holy place to say a prayer and to carry away as a souvenir some of the water in a little bottle stamped with Russian characters.

Jesus said unto her, "Thou hast well said, 'I have no husband': for thou hast had five husbands. In that saidst thou truly."

JESUS DESCRIBES TRUE WORSHIP

The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

CHRIST AND THE WOMAN OF SAMARIA
From a painting by Ferdinand von Harrach

Jesus saith unto her: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

The woman saith unto him, "I know that Messiah cometh (who is called Christ): when he hath come, he will tell us all things."

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and marveled that he talked with the woman[63]; yet no man said, "What seekest thou?" or, "Why talkest thou with her?"

MANY SAMARITANS BELIEVE ON JESUS

The woman then left her waterpot, and went her way into the city, and saith to the men, "Come, see a man who told me all things that ever I did. Is not this the Christ?" Then they went out of the city, and came unto him.

In the meanwhile his disciples prayed him, saying, "Master, eat."

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CHRIST TEACHING BY THE WELL
From a sculpture by Domenico Mastroianni

But he said unto them, "I have food to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought him aught to eat?"

Jesus saith unto them: "My food is to do the will of him that sent me, and to finish his work. Say not ye, 'There are yet four months, and then cometh harvest'? behold, I say unto you: Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. For herein is that saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

And many of the Samaritans of that city believed on him for the saying of the woman, who testified, "He told me all that ever I did."

So when the Samaritans had come unto him, they besought him to tarry with them: and he abode there two days. And many more believed because of his own word; and they said unto the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The Testimony of the Second "Sign" in Cana of Galilee

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honor in his own country. Then when he had come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

So Jesus came again into Cana of Galilee, where he made the water wine.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus had come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

THE SYNAGOGUE AT CAPERNAUM

The excavations of these German fathers have settled forever the vexed question "Where was Capernaum?" They have found the old city here underground. The most conspicuous and the most beautiful building they have found is this synagogue, proved to be a synagogue by its plan. The building shows a restoration or an enlargement. There seems to be no reasonable doubt, however, that the original structure is of the date of the first Christian century, and that it is the identical building mentioned by Luke as the synagogue which Jesus visited so frequently and which saw his marvelous cures. It was here, as a witness of these wonders of healing, that the centurion, who himself had erected the building for the city he loved, acquired the faith that so astonished the Master.

Then Jesus said unto him, "Except ye see signs and wonders, ye will not believe."

The nobleman saith unto him, "Sir, come down ere my child die!"

Jesus saith unto him, "Go thy way; thy son liveth."

The man believed the word that Jesus had spoken unto him, and he went his way.

And as he was now going down, his servants met him, and told him, saying, "Thy son liveth!"

Then inquired he of them the hour when he began to amend.

And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour, in which Jesus said unto him, "Thy son liveth." And he himself believed, and his whole house.

This is again the second miracle that Jesus did, when he had come out of Judea into Galilee.

THE LATER SIGNS BY WHICH THE WORD MADE HIS GLORY KNOWN

The Testimony at the Feast with the Multitude

five thousand people are fed

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias.[64] And a great multitude followed him, because they saw his miracles which he did on them that were sick.

And Jesus went up into a mountain, and there he sat with his disciples. Now the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, "Whence shall we buy bread, that these may eat?" This he said to test him: for he himself knew what he would do.

Philip answered him, "Two hundred shillings' worth of bread is not sufficient for them, that every one of them may take a little."

One of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many?"

TIBERIAS ON THE SEA OF GALILEE

This picture suggests the mystic beauty of this little lake, a beauty of pure color — robin's egg blue the water, or peacock blue, or nile green, or gray, depending upon the state of the heavens; opalescent the hills, particularly as the long afternoon rays slant over the tops of the Galilean uplands and strike full on the variegated cliffs of the country of the Gadarenes. No one who has seen the Sea of Galilee in the springtime can ever forget its glory. The little city out of which the caravan has just come dates back to the time of the Crusades. The ancient walls of black basalt were the work of the Crusaders, though restored as late as the nineteenth century. The Tiberias of the time of Christ lay farther to the right. Acres of ruins and enormous monoliths of granite give evidence that once it was a royal city.

And Jesus said, "Make the men sit down."

Now there was much grass in the place. So the men sat down, in number about five thousand.

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that had sat down; and likewise of the fishes, as much as they would.

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CHRIST WALKING ON THE SEA

From a sculpture by Domenico Mastroianni

When they were filled, he said unto his disciples, "Gather up the fragments that remain, that nothing be lost."

Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over after they had eaten. Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world."

When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

JESUS WALKS ON THE WATER

And when even had now come, his disciples went down unto the sea, and they entered into a boat, and went over the sea toward Capernaum. And it was now dark, and Jesus had not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about twenty-five or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, "It is I; be not afraid."

Then they willingly received him into the boat; and immediately the boat was at the land whither they went.

The day following, when the people saw that Jesus was not there, neither his disciples, they themselves got into boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, "Rabbi, when camest thou hither?"

JESUS DISCUSSES THE "SIGN" OF THE LOAVES AND FISHES

Jesus answered them and said, "Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye ate of the loaves, and were filled. Labor not for the food that perisheth, but for the food that endureth unto everlasting life, which the Son of man shall give unto you: for on him the Father, even God, hath set his seal."

CHRIST BREAKING BREAD

From a painting by Léon L'Hermitte

While this picture may perhaps represent Christ's breaking bread at Emmaus, it also pictures Christ as the friend of the lowly, of the workingman, of the peasant. The real interest of the picture centers in the members of the household—rugged, strong, toilers, with little so-called culture, but with hearts true and loyal.

Then said they unto him, "What shall we do, that we may work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers ate manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'"

Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world."

Then said they unto him, "Lord, evermore give us this bread."

Jesus said unto them: "I am the bread of life:

"He that cometh to me shall never hunger,
And he that believeth on me shall never thirst.

But I said unto you, that ye also have seen me, and believe not.

"All that the Father giveth me shall come to me:
And him that cometh to me I will in no wise cast out.

For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, who hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day. For this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."

DISSENT IS AROUSED BY THE CLAIMS OF JESUS

The Jews therefore murmured concerning him, because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, 'I came down from heaven'?"

Jesus therefore answered and said unto them: "Murmur not among yourselves. No man can come to me, except the Father that hath sent me draw him; and I will raise him up at the last day.

"It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he that is of God, he hath seen the Father.

"Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers ate manna in the wilderness, and are dead. This is the bread

which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

The Jews therefore strove among themselves, saying, "How can this man give us his flesh to eat?"

Then Jesus said unto them: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.

"This is that bread which came down from heaven: not as your fathers ate manna, and are dead: he that eateth of this bread shall live forever."

These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard this, said, "This is a hard saying; who can hear it?"

But Jesus, knowing in himself that his disciples murmured at this, said unto them, "Doth this offend you? What then if ye shall see the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him.

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Will ye also go away?"

Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" He spoke of Judas Iscariot the son of Simon, for he it was that should betray him, being one of the twelve.

The Testimony by the "Sign" at the Pool of Bethesda

the healing of a helpless man

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Bethesda [House of Mercy], having five porches. In these lay a multitude of them that were sick, blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

And a certain man was there, who had an infirmity thirty-eight years.

When Jesus saw him lie, and knew that he had been now a long time so, he saith unto him, "Wilt thou be made whole?"

The sick man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him, "Rise, take up thy bed, and walk!"

And immediately the man was made whole, and took up his bed, and walked.

The same day was the sabbath. The Jews therefore said unto him that was cured, "It is the sabbath day: it is not lawful for thee to carry thy bed."

But he answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'"

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CARRYING BEDS, PALESTINE

In Palestine, "Take up thy bed and walk" is an easy command. A child can obey it. The bed is a matting of straw, or a quilt, or anything that can be unrolled and laid down on the ground. When the time comes to move, you simply roll up the bed and carry it away on your head!

They asked him, "What man is that who said unto thee, 'Take up thy bed, and walk'?"

But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

The man departed, and told the Jews that it was Jesus who had made him whole. And therefore did the Jews persecute Jesus, because he did these things on the sabbath day.

But Jesus answered them, "My Father worketh hitherto, and I work."

Therefore the Jews sought the more to kill him, because he not only broke the sabbath, but said also that God was his Father, making himself equal with God.

JESUS COMMENTS UPON THIS MIRACLE

Then answered Jesus and said unto them: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for whatsoever things he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth; and he will show him greater works than these, that ye may marvel.

"For as the Father raiseth up the dead, and quickeneth them;
Even so the Son quickeneth whom he will.
For the Father judgeth no man,
But hath committed all judgment unto the Son:
That all men should honor the Son,
Even as they honor the Father.
He that honoreth not the Son
Honoreth not the Father who hath sent him.
For as the Father hath life in himself,
So hath he given to the Son to have life in himself;
And hath given him authority to execute judgment also,
Because he is the Son of man.

I can of myself do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father who hath sent me.

"If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent unto John, and he bore witness unto the truth. But I receive not testimony from man. But I have greater witness than that of

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TABERNACLES AT CÆSAREA PHILIPPI

A tabernacle is any unsubstantial building made for temporary shelter. Tabernacles are made by poor people who cannot afford better houses. They are also constructed for use in the vineyards at the time of harvest to shelter the man who guards the property. The Feast of Tabernacles was celebrated partly in memory of the tent life of the children of Israel while in the Wilderness. During its observance, the people dwelt in booths or tabernacles made of branches and erected on the housetops or in the courtyards.

John: for the works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me; and ye will not come to me, that ye might have life. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

The Testimony at the Feast of Tabernacles

THE JEWS AWAIT THE ARRIVAL OF JESUS

After these things Jesus went about in Galilee; for he would not go about in Judea, because the Jews sought to kill him.

Now the feast of the Jews, the feast of tabernacles, was at hand. His brothers therefore said unto him, "Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret who himself seeketh to be known openly. If thou doest these things, show thyself to the world." For neither did his brothers believe in him.

Then Jesus said unto them, "My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast."

When he had said these words unto them, he abode still in Galilee.

But when his brothers had gone up, then went he also up unto the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, "Where is he?"

And there was much murmuring among the people concerning him: for some said, "He is a good man": others said, "Nay; but he deceiveth the people."

Howbeit no man spoke openly of him, for fear of the Jews.

JESUS REASSERTS THAT HIS TEACHING IS FROM GOD

Now about the midst of the feast Jesus went up into the temple, and taught.

And the Jews marveled, saying, "How knoweth this man letters, having never learned?"

Jesus answered them, and said: "My doctrine is not mine, but his that sent me. If any man will do his will, he

shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?"

The people answered and said, "Thou hast an evil spirit: who goeth about to kill thee?"

Jesus answered and said to them: "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

JESUS' ASSERTION STIRS UP RULERS AND PEOPLE

Then said some of them of Jerusalem, "Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is."

Then cried Jesus in the temple as he taught, saying, "Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me."

Then they sought to take him; but no man laid hands on him, because his hour had not yet come.

And many of the people believed on him, and said, "When the Christ cometh, will he do more miracles than these which this man hath done?"

The Pharisees heard the multitude discussing these things concerning him; and the Pharisees and the chief priests sent officers to take him.

In the last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, 'From within him shall flow rivers of living water.'" (This spoke he of the Spirit, which they that believed on him should receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified.)

Many of the people therefore, when they heard this saying, said, "Of a truth this is the prophet." Others said, "This is the Christ."

But some said, "Shall the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the line of David, and out of the town of Bethlehem, where David was?" So there was a division among the people because of him.

And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, "Why have ye not brought him?"

The officers answered, "Never man spoke like this man."

Then answered them the Pharisees, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people that knoweth not the law are accursed."

Nicodemus saith unto them (he that came to Jesus by night, being one of them), "Doth our law judge any man, before it hear him, and know what he doeth?"

They answered and said unto him, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

JESUS PROCLAIMS HIMSELF THE LIGHT OF THE WORLD

Then spoke Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

The Pharisees therefore said unto him, "Thou bearest witness of thyself; thy witness is not true."

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THREE MEN OF BETHLEHEM

Apparently, three generations are here represented, showing the stalwart, independent type of people for which Bethlehem is noted. Behind them, the town forms a fine picture, with its clean square-built houses rising in terraces on the hill which is crowned, on the left, by the Church of the Nativity with its surrounding monasteries.

Jesus answered and said unto them: "Though I bear witness of myself, yet my witness is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Then said they unto him, "Where is thy Father?"

Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also."

These words spoke Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour had not yet come.

Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come."

Then said the Jews, "Will he kill himself, because he saith, 'Whither I go, ye cannot come'?"

And he said unto them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

Then said they unto him, "Who art thou?"

And Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."

They understood not that he spoke to them of the Father.

JESUS ANSWERS QUESTIONS OF THE JEWS

Then said Jesus unto them: "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." As he spoke these words, many believed on him.

Then said Jesus to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free."

They answered him, "We are Abraham's children, and were never in bondage to any man: how sayest thou, 'Ye shall be made free'?"

Jesus answered them: "Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

"I know that ye are Abraham's children; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do that which ye have seen with your father."

They answered and said unto him, "Abraham is our father."

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. Ye do the deeds of your father."

Then said they unto him, "We have one Father, even God."

Jesus said unto them: "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

"Why do ye not understand my speech? even because ye cannot hear my word.

"Ye are of your father the devil, and the evil desires of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.

"Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Then answered the Jews and said unto him, "Say we not well, that thou art a Samaritan, and hast an evil spirit?"

Jesus answered, "I have not an evil spirit, but I honor my Father, and ye dishonor me. I seek not mine own glory: there is One that seeketh and judgeth.

JESUS POINTS THE WAY TO IMMORTALITY

"Verily, verily, I say unto you, if a man keep my saying, he shall never see death."

Then said the Jews, "Now we know that thou hast an evil spirit. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my sayings, he shall never taste of death.' Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makest thou thyself?"

Jesus answered: "If I honor myself, my honor is nothing: it is my Father that honoreth me: of whom ye say, that he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said unto them, "Verily, verily, I say unto you, before Abraham was, I am."

Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Testimony by the "Sign" of the Man Born Blind

JESUS GIVES SIGHT TO THE BLIND MAN

And as Jesus passed by, he saw a man who was blind from his birth.

And his disciples asked him, saying, "Master, who sinned, this man, or his parents, that he was born blind?"

Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

When he had thus spoken, he spit on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam" (sent). He went away therefore, and washed, and came seeing.

The neighbors, therefore, and they who before had seen him, that he was blind, said, "Is not this he that sat and begged?"

Some said, "This is he": others said, "He is like him"; but he said, "I am he."

Therefore said they unto him, "How were thine eyes opened?"

He answered, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash': and I went away and washed, and I received sight."

And they said unto him, "Where is he?"

He said, "I know not."

THE JEWS QUESTION THE MIRACLE

They brought to the Pharisees him that aforetime was blind. Now it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight.

He said unto them, "He put clay upon mine eyes, and I washed, and see."

Therefore said some of the Pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them.

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THE POOL OF SILOAM

This shows the pool before the rubbish which almost engulfed it was cleared away. The area of the pool has been enlarged, the ancient marble pavements about its edge have been laid bare; and one who sees it can now appreciate the fact that in the time of Christ this must have been a beautiful spot and a much frequented haunt of the inhabitants of Jerusalem. Now its waters serve the inhabitants of yonder village of Siloam on the slope of Olivet when they do their week's washing. Jerusalem is behind you. You are looking southeast down the Valley of the Kidron toward the Dead Sea.

JESUS AND THE BLIND MAN
From a painting by Van Dyck

They say unto the blind man again, "What sayest thou of him, now that he hath opened thine eyes?"

He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight, and asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?"

His parents answered and said, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." These things spoke his parents, because they feared the Jews; for the

Jews had agreed already, that if any man should confess Jesus to be Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him."

Then again called they the man that was blind, and said unto him, "Give God the praise: we know that this man is a sinner."

He answered and said, "Whether he is a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

Then said they to him again, "What did he to thee? how opened he thine eyes?"

He answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also become his disciples?"

Then they reviled him, and said, "Thou art his disciple; but we are Moses' disciples. We know that God spoke unto Moses: as for this fellow, we know not from whence he is."

The man answered and said unto them: "Why, herein is a marvelous thing, that ye know not from whence he is, and yet he opened mine eyes. We know that God heareth not sinners; but if any man be a worshiper of God, and do his will, him he heareth.

"Since the world began it was never heard that any man opened the eyes of a man born blind. If this man were not of God, he could do nothing."

They answered and said unto him, "Thou wast altogether born in sins, and dost thou teach us?"

And they cast him out.

THE MAN WHO WAS BLIND WORSHIPS JESUS

Jesus heard that they had cast him out; and when he had found him, he said unto him, "Dost thou believe on the Son of God?"

He answered and said, "Who is he, Lord, that I might believe on him?"

Jesus said unto him, "Thou hast both seen him, and it is he that talketh with thee."

And he said, "Lord, I believe." And he worshiped him.

And Jesus said, "For judgment I am come into this world, that they that see not might see; and that they that see might be made blind."

Some of the Pharisees that were with him heard these words, and said unto him, "Are we blind also?"

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, 'We see': therefore your sin remaineth."

The Testimony Through the Discourse About the Good Shepherd

"the shepherd of the sheep"

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the gatekeeper openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

This parable spoke Jesus unto them; but they understood not what things they were which he spoke unto them.

Jesus explains his parable

Then said Jesus to them again: "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that

THE GOOD SHEPHERD
From a drawing by Eugène Burnand

they might have life, and that they might have it more abundantly.

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

"And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."

THE JEWS DISPUTE AMONG THEMSELVES

There was a division therefore again among the Jews because of these words. And many of them said, "He hath an evil spirit, and is mad: why hear ye him?" Others said, "These are not the words of him that hath an evil spirit. Can an evil spirit open the eyes of the blind?"

And it was the feast of the dedication[65] at Jerusalem; and it was winter; and Jesus walked in the temple, in Solomon's porch.

Then came the Jews round about him, and said unto him, "How long dost thou hold us in suspense? If thou art the Christ, tell us plainly."

Jesus answered them: "I told you, and ye believed not. The works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out

"THEN TOOK THEY UP STONES TO CAST AT HIM"
From a painting by Frederick Shields

of my hand. My Father, who gave them unto me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."

THE JEWS THREATEN JESUS WITH VIOLENCE

Then the Jews took up stones again to stone him. Jesus answered them, "Many good works have I showed you from my Father; for which of those works do ye stone me?"

The Jews answered him, saying, "For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God."

Jesus answered them: "Is it not written in your law, 'I said, Ye are gods'? If he called them gods, unto whom the

CHRIST AT THE HOME OF MARY AND MARTHA
From a painting by Alois H. Schram

word of God came (and the scripture cannot be broken), say ye of him, whom the Father hath sanctified, and sent into the world, 'Thou blasphemest'; because I said, 'I am the Son of God'? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe that the Father is in me, and I in him."

Therefore they sought again to take him; but he escaped out of their hands.

The Testimony by the "Sign" of the Raising of Lazarus

JESUS GOES TO BETHANY

Then he went away again beyond Jordan to the place where John at first baptized; and there he abode.

And many came to him, and said, "John indeed did no miracle, but all things whatsoever John spoke of this man were true." And many believed on him there.

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary who anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Therefore his sisters sent unto him, saying, "Lord, behold, he whom thou lovest is sick."

Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was. Then after that saith he to his disciples, "Let us go into Judea again."

His disciples say unto him, "Master, the Jews of late sought to stone thee; and goest thou thither again?"

Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him."

These things said he: and after that he saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

Then said his disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spoke of his death; but they thought that he had spoken of taking rest in sleep.

THE RAISING OF LAZARUS
From a painting by Rubens

Then said Jesus unto them plainly, "Lazarus is dead. Nevertheless, let us go unto him."

Then said Thomas, who is called Didymus, unto his fellow-disciples, "Let us also go, that we may die with him."

MARY AND MARTHA GRIEVE FOR THEIR BROTHER

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him; but Mary still sat in the house.

Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know that even now, whatsoever thou wilt ask of God, God will give thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto him, "I know that he shall rise again, in the resurrection at the last day."

Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?"

She saith unto him, "Yea, Lord, I believe that thou art the Christ, the Son of God, who should come into the world."

And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master has come, and calleth for thee."

As soon as she heard that, she arose quickly, and came unto him. (Now Jesus had not yet come into the town, but was in that place where Martha met him.) The Jews then who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave, to weep there."

Then when Mary came where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died."

LAZARUS IS BROUGHT BACK TO LIFE

When Jesus therefore saw her weeping, and the Jews also weeping that came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?"

They say unto him, "Lord, come and see."

Jesus wept.

Then said the Jews, "Behold how he loved him!"

And some of them said, "Could not this man, who opened the eyes of the blind, have caused that even this man should not have died?"

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THE HOUSE OF MARY AND MARTHA

Jesus therefore again groaning in himself cometh to the grave. Now it was a cave, and a stone lay against it. Jesus said, "Take ye away the stone."

Martha, the sister of him that was dead, saith unto him, "Lord, by this time the body decayeth; for he hath been dead four days."

Jesus saith unto her, "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" Then they took away the stone from the place where the dead was

laid. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people that stand by I said it, that they may believe that thou hast sent me."

And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth!"

He that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin.

Jesus saith unto them, "Loose him, and let him go."

THE LEADERS NOW DECIDE TO KILL JESUS

Then many of the Jews, who came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans will come, and take away both our place and our nation."

But one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Now this spoke he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

So from that day forth they took counsel together to put him to death.

Jesus therefore walked no more openly among the Jews; but departed thence unto a country near to the wilderness, into a city called Ephraim; and there he continued with his disciples.

Now the Jews' passover was at hand; and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spoke among themselves, as they stood in the temple, "What think ye? That he will not come to the feast?"

MARY WITH THE ALABASTER BOX

From a painting by George W. Joy

For many centuries, alabaster has been the material out of which precious vases are made. In the tomb of King Tut-Ankh-Amen, some of the most wonderful alabaster vases in existence were found.

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should show it, that they might take him.

MARY ANOINTS THE FEET OF JESUS

Then Jesus, six days before the passover, came to Bethany, where Lazarus was, who had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

Then saith one of his disciples, Judas Iscariot, Simon's son, who should betray him, "Why was not this ointment sold for three hundred pence, and given to the poor?" This

©Curtis & Cameron

LAZARUS

From a painting by Elihu Vedder

he said, not because he cared for the poor; but because he was a thief, and had the bag, and took away what was put therein.

Then Jesus said, "Let her alone; against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always."

Many people of the Jews therefore learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

THE TRIUMPHAL ENTRY

From a painting by Gustave Doré

Christ advances through the rejoicing multitude, quite unmindful of their demonstrations. His mind and heart are busy with his future Kingdom, the glories of which the artist has faintly suggested by the angelic choirs in the sky.

The Testimony Before the Multitude in Jerusalem

THE TRIUMPHAL ENTRY

On the next day many people that had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried:

"Hosanna!
Blessed is the King of Israel,
That cometh in the name of the Lord!"

And Jesus, when he had found a young ass, sat thereon; as it is written:

"Fear not, daughter of Zion:
Behold, thy King cometh,
Sitting on an ass's colt."

The multitude therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bore witness. For this cause the people also met him, for they heard that he had done this miracle.

The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world hath gone after him!"

JESUS FORETELLS HIS DEATH

Now there were certain Greeks among those that went up to worship at the feast: the same came therefore to Philip, who was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And Jesus answered them, saying: "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.

"He that loveth his life shall lose it;
And he that hateth his life, in this world, shall keep it unto life eternal.
If any man serve me, let him follow me;
And where I am, there shall also my servant be.
If any man serve me, him will my Father honor.

"Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again."

The people therefore that stood by and heard it, said that it thundered: others said, "An angel spoke to him."

Jesus answered and said, "This voice came, not because of me, but for your sakes. Now is the judgment of this world:

now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (This he said, signifying what death he should die.)

The people answered him, "We have heard out of the law that the Christ abideth forever: and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?"

Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." These things spoke Jesus; and departed and hid himself from them.

Summary of the Testimony and Its Result

But, though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spoke:

> "Lord, who hath believed our report?
> And to whom hath the arm of the Lord been revealed?"

Therefore they could not believe, because that Isaiah said again:

> "He hath blinded their eyes,
> And hardened their heart;
> That they should not see with their eyes,
> Nor understand with their heart,
> And be converted,
> And I should heal them."

These things said Isaiah, when he saw his glory; and he spoke of him.

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus cried and said: "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

"I am come a light into the world, that whosoever believeth on me should not abide in darkness.

"And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father that sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting."

MARY

"*Then took Mary a pound of ointment of spikenard, very precious, and anointed the feet of Jesus.*"

Her eyes are homes of silent prayer,
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there blessedness like theirs?

—*From "In Memoriam," by Alfred Tennyson*

THE LAST SIGNS BY WHICH THE WORD MADE HIS GLORY KNOWN

The Testimony when Washing the Disciples' Feet

JESUS ASSUMES THE PART OF A SERVANT

Now before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God, and went to God, riseth from supper, and laid aside his garments; and he took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter.

Peter saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter."

Peter saith unto him, "Thou shalt never wash my feet!"

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head!"

Jesus saith unto him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore he said, "Ye are not all clean."

So after he had washed their feet, and had taken his garments, and had sat down again, he said unto them: "Know ye what I have done to you? Ye call me 'Master,' and 'Lord': and ye say well; for so I am. If I then, your Lord and Master,

have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you:

"The servant is not greater than his lord,
Neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them. Verily, verily, I say unto you:

"He that receiveth whomsoever I send receiveth me;
And he that receiveth me receiveth him that sent me."

JESUS POINTS OUT HIS BETRAYER

When Jesus had thus said, he was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

Then the disciples looked one on another, doubting of whom he spoke.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spoke. He then, lying on Jesus' breast, saith unto him, "Lord, who is it?"

Jesus answered, "He it is, to whom I shall give this piece of bread when I have dipped it."

So when he had dipped the piece of bread, he gave it to Judas Iscariot, the son of Simon. And afterward, Satan entered into him.

Then said Jesus unto him, "That thou doest, do quickly."

Now no man at the table knew for what intent he spoke this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of for the feast"; or that he should give something to the poor.

He then having received the piece of bread went immediately out: and it was night.

JESUS GIVES HIS DISCIPLES A NEW COMMANDMENT

When he had gone out, Jesus said:

"Now is the Son of man glorified,
And God is glorified in him.
If God be glorified in him,
God shall also glorify him in himself,
And shall straightway glorify him.

Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, 'Whither I go, ye cannot come'; so now I say to you.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter said unto him, "Lord, whither goest thou?"

Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards."

Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake."

Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice."

The Testimony to the Disciples in the Upper Room

JESUS GOES TO PREPARE "MANY MANSIONS"

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go, ye know; and the way ye know."

"LET NOT YOUR HEART BE TROUBLED"

From a painting by Tiepolo

The Pascal Feast is over; the new sacrament of commemoration has been completed; the betrayer is about to withdraw into the night to finish his dastardly work. The Saviour has recovered from his moment of sadness, and is now comforting his disciples out of the depths of his eternal peace.

Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?"

Jesus saith unto him, "I am the Way, the Truth, and the Life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him." Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, 'Show us the Father'? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

DISCIPLES ARE BRANCHES OF THE TRUE VINE

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean, through the word that I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father

I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

"These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

"ANOTHER COMFORTER" SHALL TAKE HIS PLACE

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, for it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

"I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you.

"These things have I spoken unto you, being yet present with you. But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.

INSTEAD OF SORROW THEY SHALL HAVE JOY

"A little while, and ye shall not see me: and again a little while, and ye shall see me, because I go to the Father."

Then said some of his disciples among themselves, "What is this that he saith unto us, 'A little while, and ye shall not see me; and again a little while, and ye shall see me': and, 'Because I go to the Father'?" They said therefore, "What is this that he saith, 'A little while'? We cannot tell what he saith."

Now Jesus knew that they were desirous to ask him, and he said unto them: "Do ye inquire among yourselves of that I said: 'A little while, and ye shall not see me: and again a little while, and ye shall see me'? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.

"Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

"These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in

proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and have come into the world: again, I leave the world, and go to the Father."

His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

Jesus answered them: "Do ye now believe? Behold, the hour cometh, yea, hath now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Arise, let us go hence."

The Testimony in Jesus' Prayer for His Disciples

JESUS PRAYS ON HIS OWN BEHALF

These things spoke Jesus; and lifted up his eyes to heaven, and said:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all mankind, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me, with thine own self, with the glory which I had with thee before the world was.

THE PRAYER AFTER THE LAST SUPPER
From a painting by Eugène Burnand

JESUS PRAYS FOR THE DISCIPLES

"I have manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee: for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

"I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name; those that thou gavest me, I have kept, and not one of them is lost, but the son of perdition: that the scripture might be fulfilled.

"And now I come to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I

AN ANCIENT OLIVE TREE IN GETHSEMANE

have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

JESUS PRAYS FOR ALL WHO SHALL BELIEVE

"Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given

them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

The Testimony of the Betrayal and Trial

JESUS IS BETRAYED

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, and his disciples. Now Judas also, who betrayed him, knew the place; for Jesus often went there with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, "Whom seek ye?"

They answered him, "Jesus of Nazareth."

Jesus saith unto them, "I am he." Judas also, who betrayed him, was standing with them.

When therefore he said unto them, "I am he," they went backward and fell to the ground.

Then asked he them again, "Whom seek ye?"

And they said, "Jesus of Nazareth."

Jesus answered, "I have told you that I am he: if therefore ye seek me, let these go their way" (that the saying might be fulfilled, which he spoke, "Of those whom thou gavest me have I lost none").

JESUS IN GETHSEMANE
From a painting by Heinrich Hofmann

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THE GARDEN OF GETHSEMANE

The Garden of Gethsemane is a truly sacred place. The site is probably authentic; at least, the Bible incident must have occurred within a few yards from here. The Franciscans have inclosed the area with a high wall, so that the sights, and for the most part the sounds, of the world are excluded. Tall cypresses give an air of solemnity, and the eight gnarled and twisted olive trees take one back in imagination to the original grove under which Christ wrestled alone. Dr. Henry Van Dyke thinks it appropriate that the Garden should be in charge of the simple, nature-loving Franciscans, the followers of the gentle Saint Francis, "who called the sun and the moon his brother and sister," and preached to a joyous congregation of birds as "his little brothers of the air." Certainly, the monks have invested a great

(*Continued at bottom of opposite page*)

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. (The servant's name was Malchus.)

Then said Jesus unto Peter, "Put up thy sword into the sheath. The cup which my Father hath given me, shall I not drink it?"

JESUS IS EXAMINED BY ANNAS AND CAIAPHAS

Then the band, and the captain, and officers of the Jews took Jesus and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

The [former] high priest [Annas] then asked Jesus of his disciples, and of his doctrine.

Jesus answered him, "I spoke openly to the world; I always taught in the synagogue, and in the temple, whither the Jews always assemble; and in secret have I said nothing. Why askest thou me? ask them that heard me, what I have said unto them: behold, they know what I said."

deal of love in their task. They have laid out the garden in little plots, and keep the spaces always blooming with simple flowers—stocks, pansies, wallflowers, pinks, anemones, rosemary, rue, poppy, and other old-fashioned blooms. While guests are not allowed to pick for themselves, scarcely any one is allowed to go away without at least one little blossom to treasure in his Bible or Prayer Book as a sacred memento of his visit.

An hour spent within this quiet inclosure enables one to recreate the ancient scene. There across the valley is the frowning wall of the city. And there is the blocked-up gate where once stood the Golden Gate of the Temple that echoed to the clang of the armed Temple guards as they came forth to arrest the Man of Galilee. Here are the ancient trees, their gnarled roots writhing out of the ground as if in agony and buttressing the decrepit trunks that still support a little flourish of green leaves in the air above. Perhaps it was here under this very tree that Christ prayed for the removal of the cup, and here that was won the great moral victory that made possible his unflinching courage in the Prætorium and on Calvary.

The lepers who haunt the pathways that lead to Gethsemane know well the effect upon even the hardest heart of a sojourn in the Garden. Seldom do they approach the pilgrim as he comes to Gethsemane; but as he issues from it with chastened heart, their appeal is sure to bring a response.

Within sight of the Garden, with its memories of suffering, along the slope of the Mount of Olives, there are hosts of new white crosses, row on row, marking the graves of those who fell near the Holy City in the Great War. This proximity may well remind us that only through the suffering of many generations is it possible to perfect our salvation, to redeem humanity, and to bring in the kingdom of God.

And when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?"

PETER'S DENIAL

From a painting by Ettore Tito

All the elements of the tragedy are here suggested—the malicious maid, the fun-loving soldiers, the inquisitive servants of the high priest, and Peter on the verge of vehement denial, his hand raised in protestation. Soon he will turn and see his Master. This is the turning point in Peter's career. There is no treachery in his faithlessness, only a temporary lack of nerve such as a recruit feels when first under fire. But the tears of repentance that will follow this rash act will wash away all elements of weakness that so far have kept Simon from being Peter. Henceforth, he will indeed be all "Rock," and upon such firmness may Christ's church safely be built.

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Now Annas sent him bound unto Caiaphas the high priest.

Peter's denial, omitted here, is much the same as the account on page 144.

JESUS IS BROUGHT BEFORE PILATE

Then led they Jesus from Caiaphas unto the hall of judgment. It was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover.

Pilate then went out unto them, and said, "What accusation bring ye against this man?"

They answered and said unto him, "If he were not an evildoer, we should not have delivered him unto thee."

Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death."

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered him, "Sayest thou this of thyself, or did others tell it thee of me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

When he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?"

CHRIST BEFORE PILATE
From a painting by Fr. Mathauser

Then cried they all again, saying, "Not this man, but Barabbas!" Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and they put on him a purple robe, and said, "Hail, King of the Jews!" and they smote him with their hands.

Pilate therefore went out again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no fault in him."

Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him! crucify him!"

Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him."

The Jews answered him, "We have a law; and by our law he ought to die, because he made himself the Son of God."

When Pilate therefore heard that saying, he was the more afraid; and he went again into the judgment hall, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer.

Then saith Pilate unto him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"

Jesus answered, "Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin."

And from thenceforth Pilate sought to release him; but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar."

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called "the Pavement," but in Hebrew, Gabbatha.

PILATE

Detail from "Christ Before Pilate" by Munkácsy

Here we have a close view of Pilate, the judge. He is going to condemn an innocent man to save his own political fortunes. Pilate's strong face is full of indecision; his nervousness is betrayed by his fingers which keep count of the arguments his brain is desperately weighing. The calm prisoner fathoms his perturbation, the Pharisees gloat over it, while Roman justice stands waiting. Pilate is being weighed in the balance against the great ideal of Roman law, and found wanting. Like Judas, he will be written "Guilty" on the judgment-roll of eternity.

VII-247

THE WAY TO CALVARY

From a painting by Eugène Burnand

Now it was the Preparation of the passover: it was about the sixth hour.

And he saith unto the Jews, "Behold, your King!"

But they cried out, "Away with him! away with him! crucify him!"

Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

Then he delivered him unto them to be crucified.

The Testimony in the Death of Jesus

JESUS IS CRUCIFIED

So they took Jesus, and led him away. And he bearing his cross went forth into a place called "the place of a skull," which is called in the Hebrew Golgotha; where they crucified him, and two others with him, one on each side, and Jesus in the middle.

And Pilate wrote a title and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, "Write not, 'The King of the Jews'; but, that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part, and also his coat. Now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be"; that the scripture might be fulfilled which saith:

> "They parted my garments among them,
> And for my vesture they cast lots."

THE RETURN FROM CALVARY
From a painting by Johann R. Wehle

These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold, thy son!" Then saith he to the disciple, "Behold, thy mother!" And from that hour that disciple took her unto his own home.

After this, Jesus, knowing that all things were now accomplished, that the scripture might be fulfilled, saith, "I thirst."

There was set there a vessel full of vinegar; and they filled a sponge with vinegar and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, "It is finished." And he bowed his head, and gave up his spirit.

THE PIETÀ

From a sculpture by Michelangelo

The word Pietà is the designation in art of a group in which the mother mourns over the body of her son. The theme is many times repeated in Italian art. This work of Michelangelo is one of his earliest, but one whose perfection he never excelled.

The simplicity of this expression of human grief makes a universal appeal. Mary represents the eternal mother whose sufferings make her akin to every sorrowing heart.

THE BODY OF JESUS IS LAID IN A SEPULCHER

The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and broke the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bore witness, and his witness is true; and he knoweth that he saith true, that ye might believe.

After this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus (who at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen cloths with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' Preparation; for the sepulcher was nigh at hand.

The Testimony in the Risen Life of Jesus

JESUS APPEARS TO MARY

The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher. Then she runneth, and cometh to Simon Peter and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him!"

Peter therefore went forth, and the other disciple, and they came to the sepulcher. So they ran both together; and the other disciple outran Peter, and came first to the sepulcher.

PETER AND JOHN RUNNING TO THE SEPULCHER

From a painting by Eugène Burnand

This is a most interesting study of two personalities. Both are driven at top speed by their eagerness to verify the astounding news that Mary Magdalene has brought. But Peter, old and somewhat stiff, is lumbering along and breathing heavily, although he never takes his eyes from the little garden gate in the distance where he longs to be. The younger John runs unconscious of effort, his hands clasped in earnest prayer that the report may be true, even while his face expresses fear that it may not be true.

And he, stooping down and looking in, seeth the linen cloths lying; yet went he not in. Then cometh Simon Peter, following him, and went into the sepulcher, and seeth the linen cloths lying; and the napkin, that was about his head, not lying with the linen cloths, but wrapped together in a place by itself. Then went in also that other disciple, who came first to the sepulcher, and he saw, and believed. For as yet they knew not the scripture, that he must rise from the dead.

Then the disciples went away again unto their own home.

But Mary stood outside, at the sepulcher, weeping. And as she wept she stooped down and looked into the sepulcher,

and seeth two angels in white, sitting the one at the head and the other at the feet, where the body of Jesus had lain.

And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

And when she had thus said, she turned back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him, "Rabboni" (Teacher)!

Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, 'I ascend unto my Father and your Father, and to my God and your God.'"

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

JESUS APPEARS TO THE DISCIPLES

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." And when he had so said, he showed unto them his hands and his side.

Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, "Peace be unto you! As my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Spirit."

But Thomas, one of the twelve, called the Twin, was not with them when Jesus came. The other disciples therefore

said unto him, "We have seen the Lord!" But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

After eight days, again his disciples were within, and Thomas with them.

Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

And Thomas answered and said unto him, "My Lord and my God!"

Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

THE DOUBT OF THOMAS

From a painting by Rubens

Thomas, the middle disciple in the group of three, can hardly believe the evidence of his sight. John the beloved disciple, who has brought him to the Master, already believes, and in believing adores his risen Lord.

JESUS APPEARS BY THE LAKE OF GALILEE

After these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself. There were together Simon Peter, and Thomas, called the Twin, and Nathanael of Cana in Galilee, and the sons of

Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also go with thee."

THE WATER FRONT AT TIBERIAS, SEA OF GALILEE

Every morning, the fishermen go out from Tiberias to their toil on the lake, even as went the disciples of old. The process of fishing remains essentially unchanged from early Bible times. While the oarsmen row in a big circle, the seine or net is paid out from the stern of the boat, the lower edge carried down by sinkers, the upper sustained by cork floats. The net will then be pursed up at the bottom, and by means of ropes attached to the ends will be slowly hauled aboard with its catch of fish. Sometimes the net with its contents is drawn ashore, while fishermen swim behind, diving to ease it over stones and other obstructions.

They went forth, and entered into a boat immediately; and that night they caught nothing.

But when the morning had now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus saith unto them, "Children, have ye aught to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

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FISHERMEN ON THE SEA OF GALILEE

They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord!"

Now when Simon Peter heard that it was the Lord, he put his coat about him (for he was naked), and cast himself into the sea. And the other disciples came in a little boat (for they were not far from land, but about two hundred cubits), dragging the net full of fishes.

As soon then as they had come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, "Bring of the fish which ye have now caught."

Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty-three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, "Come and break your fast."

And none of the disciples dared to ask him, "Who art thou?" knowing that it was the Lord.

Jesus then cometh, and taketh the bread and giveth them, and the fish likewise. (This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.)

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my lambs."

He saith to him again a second time, "Simon, son of Jonas, lovest thou me?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my sheep."

He saith unto him the third time, "Simon, son of Jonas, lovest thou me?"

"SIMON, SON OF JONAS, LOVEST THOU ME"
From a painting by Karl Rumpel

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him: "Feed my sheep.

"Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not!" (Now this he spoke, signifying by what death he should glorify God.) And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following (who also leaned on his breast at the supper, and said, "Lord, who is he that betrayeth thee?"). Peter seeing him saith to Jesus, "Lord, and what shall this man do?"

JESUS AND THE SEVEN DISCIPLES
From a drawing by Isings

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die"; but, "If I will that he tarry till I come, what is that to thee?"

And there are also many other things which Jesus did, which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

The Purpose of All These Testimonies

Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

BLEST LAND OF JUDEA

Blest land of Judea! thrice hallowed of song,
Where the holiest of memories pilgrim-like throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills!—in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of his sandals was thrown.

I tread where the Twelve in their wayfaring trod,
I stand where they stood with the Chosen of God—
Where his blessing was heard and his lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with his flock the sad Wanderer came—
These hills he toiled over in grief are the same—
The founts where he drank by the wayside still flow,
And the same airs are blowing which breathed on his brow!

And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer?

Yet, Loved of the Father, thy Spirit is near
To the meek, and the lowly, and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb on Olivet's brow.

Oh, the outward hath gone!—but, in glory and power,
The Spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same!

—From "Palestine," by John G. Whittier

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THE ONLY MEDIATOR

THE ONLY MEDIATOR

A Treatise on the Work and Influence of Jesus, Intended to Stimulate the Faith

THE Epistle to the Hebrews, the author of which is unknown, sets out, like the Gospel according to John, to prove something about Jesus Christ. It starts with the same point that John proves, that Jesus was the Son of God. From this, it goes on to show what that Sonship means in human life and experience, and to prove that Christ is both the Pioneer and the Perfecter of our faith.

Addressing himself to Jewish Christians, the writer appeals to the revered personages and institutions of the Old Testament as witnesses to the higher glory of Jesus. These converts believed in the prophets: Jesus was superior to the prophets. They believed in angels: Jesus was higher than the angels. They believed in Moses: Jesus was above Moses. They believed in Aaron, in the high priest, in the priest-king Melchizedek, in the priestly order: Jesus was exalted above all priests. They believed in the sacrifices: his was the perfect and final sacrifice. They believed in the covenant made under Moses: Jesus Christ was the author of a Better Covenant.

These things, the author argues, are the foundations of our faith. Jesus thus constitutes for us this Foundation. Let us then really believe in these things. Let us have such faith as the early fathers had, who had so much less light than we. Let us, who have Jesus, show our faith by a faithfulness even, if need be, unto death.—Such is the outline of this treatise, which "in its form and its thought stands in solitary grandeur among New Testament writings."

Rich in quotations from the Old Testament, and full of apt references to the long history of the Jewish race, the book in its oldest manuscript form is fittingly entitled "To Hebrews."

THE CHRIST
From a painting by Joseph Lauber

THE ONLY MEDIATOR

The Keynote

WHEREFORE, SEEING WE ALSO ARE COMPASSED ABOUT WITH SO GREAT A CLOUD OF WITNESSES, LET US LAY ASIDE EVERY WEIGHT, AND THE SIN WHICH DOTH SO EASILY BESET US, AND LET US RUN WITH PATIENCE THE RACE THAT IS SET BEFORE US, LOOKING UNTO JESUS.

CHRIST'S EXALTATION

He Is Superior to the Prophets

GOD, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high.

He Is Above the Angels

He was made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time,

"Thou art my Son,
This day have I begotten thee"?

And again,

"I will be to him a Father,
And he shall be to me a Son"?

And again, when he bringeth in the first-born into the world, he saith, "And let all the angels of God worship him."

And of the angels he saith,

"Who maketh his angels spirits,
And his ministers a flame of fire":

but unto the Son he saith:

"Thy throne, O God, is forever and ever:
A scepter of righteousness is the scepter of thy kingdom.
Thou hast loved righteousness, and hated iniquity;
Therefore God, even thy God, hath anointed thee
With the oil of gladness above thy fellows."

And,

"Thou, Lord, in the beginning hast laid the foundation of the earth;
And the heavens are the works of thy hands.
They shall perish, but thou remainest:
And they all shall wax old as doth a garment;
And as a vesture shalt thou fold them up,
And they shall be changed:
But thou art the same,
And thy years shall not fail."

But to which of the angels said he at any time,

"Sit on my right hand,
Until I make thine enemies thy footstool"?

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying:

"What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
Thou madest him a little lower than the angels;

Thou crownedst him with glory and honor,
And didst set him over the works of thy hands:
Thou hast put all things in subjection under his feet."

For in that he put all in subjection unto him, he left nothing that is not put under him.

But now we see not yet all things put under him.

But we see Jesus, who was made a little lower than the angels, because of the suffering of death crowned with glory and honor, that he, by the grace of God, should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

In all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.

He Is Above Moses

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all God's house. For he hath been counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honor than the house. For every house is built by some one, but he that built all things is God.

And Moses verily was faithful in all God's house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

CHRIST'S SYMPATHETIC PRIESTHOOD

It Is Above That of Aaron

Seeing then that we have a great high priest, who hath passed into the heavens, Jesus the Son of God, let us hold fast our confession [of faith]. For we have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

For every high priest, taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant and erring, since he himself also is compassed with infirmity. And by reason thereof, he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself, to be made a high priest, but he that said unto him:

"Thou art my Son,
This day have I begotten thee."

Though he was a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.

We desire that every one of you may show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises.

His Priesthood Is Above That of Melchizedek

He saith also in another place:

"Thou art a priest forever,
After the order of Melchizedek."

For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace, without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

Then, after the likeness of Melchizedek ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life; for he testifieth:

> "Thou art a priest forever,
> After the order of Melchizedek."

For there is, verily, a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, by which we draw nigh unto God.

His Priesthood Is Above That of All Priests

And inasmuch as not without an oath he was made priest (for those priests were made without an oath; but he with an oath by him who said unto him:

> "The Lord swore and will not repent,
> 'Thou art a priest forever' ");

by so much was Jesus made the surety of a better covenant.

And they truly were many priests, because they were not suffered to continue by reason of death; but he, because he continueth forever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.

For such a high priest was suitable for us, who is holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, as those high priests,

A SHEPHERD OF JERUSALEM
From a painting by Philip R. Morris

to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself. For the law maketh men high priests who have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore.

Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

His Sacrifice Is Above All Priestly Sacrifices

Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this high priest also have somewhat to offer.

For the law, having a shadow of the good things to come, and not the very image of the reality, can never, with those sacrifices which they offered year by year continually, make perfect them that draw nigh. For then would they not have ceased to be offered? because the worshipers, once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins.

Wherefore, when he cometh into the world, he saith:

"Sacrifice and offering thou wouldst not,
But a body hast thou prepared for me:
In burnt offerings and sacrifices for sin thou hast had no pleasure:
Then said I, 'Lo, I come
(In the volume of the book it is written of me)
To do thy will, O God.'"

Saying in the first place, "Sacrifices and offerings and whole burnt offerings and sin offerings thou wouldst not, nei-

ther hadst pleasure therein" (which are the offerings according to the law); then [in the second place] hath he said, "Lo, I come to do thy will." He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Jesus Christ, once for all.

And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but he, after he had offered one sacrifice for sins forever, sat down at the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified.

CHRIST'S PROVISION OF A BETTER COVENANT

The New Covenant Will Replace the Old

Also now hath he obtained a ministry the more excellent, in proportion as he is also the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second. For, finding fault with them [the people of that covenant], he [God] saith: "Behold, the days come, when I will make a new covenant with the house of Israel and with the house of Judah.

"I will put my laws into their mind,
And write them on their hearts:
And I will be to them a God,
And they shall be to me a people:
I will be merciful to their unrighteousness,
And their sins and their iniquities will I remember no more."

In that he saith, "A new covenant," he hath made the first old. Now that which decayeth and groweth old is ready to vanish away.

Now verily the first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle made; the outer, wherein was the candlestick, and the table, and the showbread; which is called the Holy place. And behind the second veil, the tabernacle which is called the Holy of holies, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and above it the cherubim of glory overshadowing the mercy seat, of which things we cannot now speak severally. Now when these things were thus prepared, the priests went always into the outer tabernacle, accomplishing the services. But into the inner went the high priest alone, once a year, not without blood, which he offered for himself, and for the errors of the people; the Holy Spirit thus signifying, that the way into the holy place was not yet made manifest, while the first tabernacle was yet standing. But it was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; being only carnal ordinances, imposed until a time of reformation.

Christ Is the High Priest

But Christ being come, a High Priest of the good things to come, he passed through a greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, and entered, not by the blood of goats and calves, but by his own blood, once for all into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purify your conscience from dead works, to serve the living God!

And for this cause he is the mediator of a new covenant, that by means of death for the redemption of the transgressions that were under the first covenant, they that are called may receive the promise of the eternal inheritance.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the confession of our faith without wavering, for he is faithful that promised.

Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

For yet a little while,
And he that cometh shall come, and shall not tarry.
Now the just shall live by faith:
But if he draw back, my soul shall have no pleasure in him.

But we are not of them that draw back unto perdition, but of them that have faith unto the saving of the soul.

THE GLORIOUS COMPANY OF THE FAITHFUL

What Faith Is

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.

"These All Obtained a Good Report Through Faith"

ABEL

By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

ENOCH

By faith Enoch was translated that he should not see death; and he was not found, because God had translated him: for before his translation he had this testimony, that he pleased God: and without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

NOAH

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith.

ABRAHAM

By faith Abraham, when he was called to go out into a place which he should afterwards receive as an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God.

Therefore sprang there from one man, and him as good as dead:

> So many as the stars of the sky in multitude,
> And as the sand which is by the seashore, innumerable.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they are seeking after a country of their own. And truly if they had been mindful of that country from which they came out, they would have had opportunity to return. But now they

desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city.

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, "In Isaac shall thy descendants be called:"; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

SARAH

By faith also Sarah herself received power to have a child when she was past age, because she judged him faithful who had promised.

ISAAC

By faith Isaac blessed Jacob and Esau concerning things to come.

JACOB

By faith Jacob, when he was dying, blessed both of the sons of Joseph; and worshiped, leaning upon the top of his staff.

JOSEPH

By faith Joseph, when he died, made mention of the departure of the children of Israel, and gave commandment concerning his bones.

MOSES

By faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment.

By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he looked unto the recompense of the reward. By faith he forsook Egypt, not

fearing the wrath of the king; for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea as by dry land, which the Egyptians attempting to do were drowned.

JOSHUA

By faith the walls of Jericho fell down, after they were surrounded for seven days.

RAHAB

By faith Rahab perished not with them that believed not, when she had received the spies with peace.

OTHER HEROES OF FAITH

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.

THE FAITHFULNESS AND THE TRIUMPH OF CHRIST

Christ as Our Example

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and hath sat down at the right hand of the throne of God.

For consider him that endured such opposition of sinners against himself; that ye become not weary, and faint in your minds.

The Chastening of God Is for Our Profit

Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation, which speaketh unto you as unto children:

> "My son, despise not thou the chastening of the Lord,
> Nor faint when thou art rebuked of him;
> For whom the Lord loveth he chasteneth,
> And scourgeth every son whom he receiveth."

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us, after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable

THE ATHLETE

From a painting by Émile Lévy

The building in the foreground is the famous Meta Sudans of old Rome, the public fountain in the great square near the Colosseum to which all sorts and conditions of men came for a drink and for gossip. But the important part of the picture is in reality the Colosseum, which rises in the background. Observe the crowds streaming out from the lower arches, and the fashionable lady being carried home from the great games in her litter borne by slaves. This is all a reminiscence of the days when the athletic sports and gladiatorial contests in the amphitheaters of the Roman Empire formed the chief public interest of the Roman citizen. Every one attended the sports and knew all their technical terms. It is not surprising, therefore, to find the writers of the New Testament frequently mentioning these games, assured that every one would instantly see the force of the allusion. The figure of the athlete in the foreground of the picture may well illustrate that famous phrase in the Book of Hebrews, "Let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

fruit of righteousness unto them that are exercised thereby. Wherefore lift up the hands that hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

Follow peace with all men, and holiness, without which no man shall see the Lord.

Let the Eternal Things Inspire Us

For ye have not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more.

But ye have come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, who are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

See that ye refuse not him that speaketh: for if they escaped not who refused him that spoke on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but also heaven." And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Wherefore, we receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

Continue in Brotherly Love and Holy Living

Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body.

Be ye free from the love of money; and be content with such things as ye have: for himself hath said, "I will never leave thee, nor forsake thee." So that we may boldly say:

"GO INTO ALL THE WORLD"
From a drawing by Eugène Burnand

"The Lord is my helper; I will not fear:
What shall man do unto me?"

Jesus Christ is the same yesterday, and today, and forever.

We have an altar, whereof they have no right to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.[66] For here have we no continuing city, but we seek one to come.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

But to do good and to communicate forget not: for with such sacrifices God is well pleased.

The Benediction

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be the glory forever and ever. Amen.

THE CONFLICT ENDED

And in the after-silence sweet,
Now strifes are hush'd, our ears doth meet,
Ascending pure, the bell-like fame
Of this or that downtrodden name—
Delicate spirits, pushed away
In the hot press of the noonday.
And o'er the plain where the dead age
Did its now silent warfare wage—
O'er that wide plain, now wrapt in gloom,
Where many a splendor finds its tomb,
Many spent fames and fallen mights—
The one or two immortal lights
Rise slowly up into the sky
To shine there everlastingly,
Like stars over the bounding hill.
The epoch ends, the world is still.

—*Matthew Arnold*

THE TEACHINGS OF JESUS

THE TEACHINGS OF JESUS

THE skill of Jesus as a teacher was shown in his mastery of the three forms used by him in the presentation of spiritual truth.

The first was the Story. That kind of illustrative story which we call the parable was repeatedly employed by Jesus. It appeals to all men; it attracts children; and it gives food for thought to the wisest. It drives home a single lesson; it often yields afterwards many related lessons. It may apply to the simplest concerns, but it may also convey profound truths. In his use of this means of instruction, Jesus was supremely successful: his parables reveal him as master among teachers of all time.

The second form used by Jesus was the Proverb. Proverbs are the result of well-considered experience; they are brief and easily remembered; and they suggest moral experiments worth trying. Clearly, most of the proverbs of Jesus were of his own coining, though he quoted frequently from the Old Testament, and sometimes repeated what seem to have been current adages of his time.

In his teaching, Jesus employed also Sententious Verse. Such poetry is the elaboration of proverbs. Although we have the words of Jesus in a different language from that in which they were spoken, it is often easy to see that the Aramaic originals fall into the same frame of thought—rimes as do the sayings of the sages left to us in the Book of Proverbs and in the Wisdom of Ben Sirach. Such a form is more useful than the proverb, because it affords room for more qualified and extended teaching, and because, on account of its versification, it is easier to remember.

All these methods of presenting truth are grounded on earnest meditation and careful preparation. So were the

words of Jesus; and he spoke, moreover, from the wisdom of experience and from a heart full of the divine message. The Gospels suggest that he often repeated his teachings, and sometimes attached to them new applications or meanings. Because his preparation was so conscientious, and because his sources were infinite, he gave of the water of life freely, not only to his hearers, but also to men of all time.

THE OLD LAW AND THE NEW

The Master stood upon the mount, and taught.
He saw a fire in his disciples' eyes;
"The old law," they cried, "is wholly come to nought;
Behold the new world rise!"

"Was it," the Lord then said, "with scorn ye saw
The old law observed by Scribes and Pharisees?
I say unto you, see ye keep that law
More faithfully than these!

"Too hasty heads for ordering worlds, alas!
Think not that I to annul the law have will'd;
No jot, no tittle from the law shall pass,
Till all have been fulfill'd."

So Christ said eighteen hundred years ago.
And what then shall be said to those today,
Who cry aloud to lay the old world low
To clear the new world's way?

Ah, from the old world let some one answer give;
"Scorn ye this world, their tears, their inward cares?
I say unto you, see that your souls live
A deeper life than theirs! . . .

"Children of men! not that your age excel
In pride of life the ages of your sires,
But that ye think clear, feel deep, bear fruit well,
The Friend of man desires."

—*From "Progress," by Matthew Arnold*

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VIEW EASTWARD FROM THE TRADITIONAL MOUNT OF BEATITUDES

Somewhere on the slopes in the foreground and on the right, according to tradition, gathered the multitudes to hear the Prince of Peace deliver his life-giving message. The Sea of Galilee is visible in the distance, and across the intervening valley runs the ancient caravan route between Egypt and Babylon. It was along such roads as these that the fame of the great Teacher was carried to all the regions of Palestine. This mount is a curiously-shaped volcanic hill having on its summit, back of us, two peaks or horns from which it derives its real name, Horns of Hattin. During the Crusades, this spot first became associated with the Sermon on the Mount. It was here that Saladin defeated the flower of European chivalry.

THE SERMON ON THE MOUNT

THOSE WHO BELONG TO THE KINGDOM

The Beatitudes

SEEING the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him; and he opened his mouth, and taught them, saying:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.

SERMON ON THE MOUNT
From a window by Eugène Burnand

The Duty of the Members of the Kingdom

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

THE LAW FULFILLED

The New Law the Fulfilment of the Old

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so,
He shall be called the least in the kingdom of heaven:

But whosoever shall do and teach them,
The same shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The Fulfilment of the Old Law Against Murder

Ye have heard that it was said by them of old time, "Thou shalt not kill"; and "Whosoever shall kill shall be in danger of the judgment": but I say unto you:

Whosoever is angry with his brother without a cause shall be in danger of the judgment;
And whosoever shall say to his brother, "Raca!" shall be in danger of the council[67];
But whosoever shall say, "Thou fool!" shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

SERMON ON THE MOUNT
From a window by Eugène Burnand

Courtesy of Professor G. L. Robinson, D.D.

SAFED, THE TRADITIONAL CITY "SET ON A HILL"

Perched on its lofty hill three thousand feet above the sea, and clearly visible from the shores of the Sea of Galilee, Safed may well have been the city to which Jesus pointed when he referred to "a city that is set on a hill." In later centuries, Safed became the most famous city of Jewish learning.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the last farthing.

The Fulfilment of the Old Law Against Adultery

Ye have heard that it was said by them of old time, "Thou shalt not commit adultery"; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery ~~with her~~ already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee;
For it is profitable for thee that one of thy members should perish,
And not that thy whole body should be cast into hell.
And if thy right hand offend thee, cut it off, and cast it from thee;

For it is profitable for thee that one of thy members should
perish,
And not that thy whole body should be cast into hell.

It hath been said, "Whosoever shall put away his wife, let him give her a writing of divorcement": but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.

The Fulfilment of the Old Law Against Swearing

Again, ye have heard that it hath been said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths": but I say unto you:
Swear not at all;
Neither by heaven, for it is God's throne;
Nor by the earth, for it is his footstool;
Nor by Jerusalem, for it is the city of the great King.
Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, "Yea, yea"; "Nay, nay": for whatsoever is more than these cometh of evil.

The Fulfilment of the Old Law of Retribution

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth": but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy
coat,
Let him have thy cloak also.
And whosoever shall compel thee to go a mile,
Go with him two.
Give to him that asketh thee,
And from him that would borrow of thee turn not thou away.

The Fulfilment of the Old Law as to Love and Hatred

"THAT THINE ALMS MAY BE IN SECRET"
From a drawing by Henry Sandham

Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy."

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven:

For he maketh his sun to rise on the evil and on the good,
And sendeth rain on the just and on the unjust.

For if ye love them that love you, what reward have ye?
Do not even the publicans the same?
And if ye salute your brethren only, what do ye more than others?
Do not even the publicans so?

Be ye therefore perfect,
Even as your Father who is in heaven is perfect.

THE NEW LAW OF THE KINGDOM

The New Law of Benevolence

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward with your Father who is in heaven.

Therefore when thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.

Verily I say unto you, they have their reward.

But when thou doest alms, let not thy left hand know what thy right hand doeth:

That thine alms may be in secret;
And thy Father who seeth in secret himself shall reward thee openly.

The New Law of Prayer

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

Verily I say unto you, they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

Pray to thy Father who is in secret,
And thy Father who seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye:

The Lord's Prayer

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done
In earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts,
As we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom,
And the power,
And the glory, forever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.[68]

The New Law as to Fasting

Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast:

But unto thy Father who is in secret,
And thy Father who seeth in secret shall reward thee openly.

The New Law of Devotion to the Kingdom

Lay not up for yourselves treasures upon earth,
Where moth and rust doth corrupt,
And where thieves break through and steal;

"FOR THEY LOVE TO STAND AND PRAY IN THE CORNERS OF THE STREETS"
From a drawing by Harry Fenn

But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth corrupt,
And where thieves do not break through nor steal:
For where your treasure is, there will your heart be also.

The light of the body is the eye.
If therefore thine eye be single,
Thy whole body shall be full of light;
But if thine eye be evil,
Thy whole body shall be full of darkness.
If therefore the light that is in thee be darkness,
How great is that darkness!

No man can serve two masters:
For either he will hate the one, and love the other,
Or else he will hold to the one, and despise the other.
Ye cannot serve God and mammon [money].

Therefore I say unto you:

Take no thought for your life, what ye shall eat or what ye shall drink;
Nor yet for your body, what ye shall put on.
Is not the life more than meat,
And the body than raiment?

Behold the fowls of the air:
For they sow not,
Neither do they reap, nor gather into barns;
Yet your heavenly Father feedeth them.
Are not ye much better than they?

And which of you by taking thought can add one cubit unto his stature?
And why take ye thought for raiment?
Consider the lilies of the field, how they grow;

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"THE GRASS THAT TODAY IS, AND TOMORROW IS CAST INTO THE OVEN"

The thorn bush that grows so plentifully on the stony hillsides of Palestine is the usual fuel when lime is being burnt. It is also used by the women when they bake their bread. The proverb maker perhaps had this humble bush in mind when he wrote, "As the crackling of thorns under a pot, so is the laughter of the fool."

Grass and stubble are often gathered by the women and children to be used as fuel for the household oven. When the oven is hot the ashes are raked out and the bread is put in to be baked.

They toil not, neither do they spin;
And yet I say unto you, that even Solomon in all his glory
was not arrayed like one of these.[69]
Wherefore, if God so clothe the grass of the field,
Which today is, and tomorrow is cast into the oven,
Shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, "What shall we eat?"
Or, "What shall we drink?"
Or, "Wherewithal shall we be clothed?"

(For after all these things do the Gentiles seek):
For your heavenly Father knoweth that ye have need of all these things.
But seek ye first the kingdom of God, and his righteousness;
And all these things shall be added unto you.

Take therefore no thought for the morrow;
For the morrow shall take thought for the things of itself.
Sufficient unto the day is the evil thereof.

The New Law as to Treatment of Others

Judge not, that ye be not judged.
For with what judgment ye judge, ye shall be judged;
And with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?
Or how wilt thou say to thy brother, "Let me pull out the mote out of thine eye";
And, behold, a beam is in thine own eye!
Thou hypocrite, first cast out the beam out of thine own eye,
And then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs,
Neither cast ye your pearls before swine,
Lest they trample them under their feet,
And turn again and rend you.

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:

For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.

CHRIST TEACHING FROM A BOAT
From a painting by Heinrich Hofmann

Or what man is there of you,
Who, if his son shall ask him for a loaf, will give him a stone?
Or if he ask a fish, will he give him a serpent?
If ye then, being evil, know how to give good gifts unto your children,
How much more shall your Father who is in heaven give good things to them that ask him?

The Golden Rule

THEREFORE ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM[70]: FOR THIS IS THE LAW AND THE PROPHETS.

LIVING THE LIFE OF THE KINGDOM

The Way into the Kingdom

Enter ye in by the strait gate:

For wide is the gate,
And broad is the way,
That leadeth to destruction,
And many there be that go in thereat:
Because strait is the gate,
And narrow is the way,
That leadeth unto life,
And few there be that find it.[71]

"By Their Fruits Ye Shall Know Them"

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves.[72] Ye shall know them by their fruits.

Do men gather grapes of thorns,
Or figs of thistles?
Even so every good tree bringeth forth good fruit,
But a corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit,
Neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith unto me, "Lord, Lord!" shall enter into the kingdom of heaven,
But he that doeth the will of my Father who is in heaven.

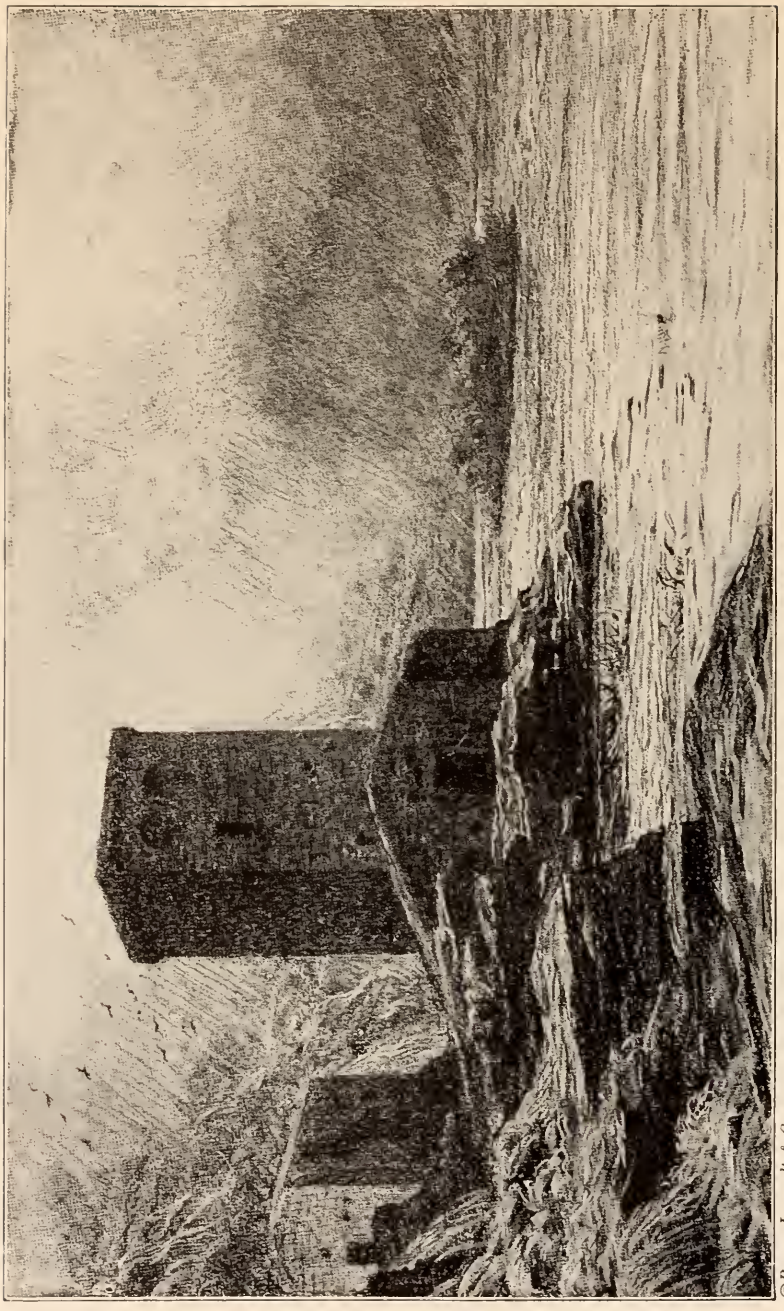
Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out evil spirits? and in thy name done many wonderful works?"

And then will I profess unto them, "I never knew you: depart from me, ye that work iniquity."

©E. N. Newman

THE DAMASCUS GATE OF JERUSALEM

This gate, like the wall in which it is built, is nearly four hundred years old. It is the work of Suliman the Magnificent, who was reigning while Henry VIII was king of England and Martin Luther was preaching his new gospel. The "Tommies" in the foreground are merely the latest examples of that long line of soldiery which has dominated Jerusalem through the centuries, representing many empires and many faiths. Within this gate, to the left and underneath it, are the relics of the ancient Damascus Gate.



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THE HOUSE FOUNDED UPON A ROCK
From a drawing by Eugène Burnand

The Parable of the Two Foundations

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock.

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell not:
For it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand.

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell:
And great was the fall of it.

THE LOST SHEEP
From a painting by Alfred U. Soord

THE RELATION BETWEEN GOD AND MAN

GOD'S ATTITUDE TOWARD MAN

The Parable of the Good Shepherd

THEN drew near unto him all the publicans and sinners to hear him. And the Pharisees and scribes murmured, saying, "This man receiveth sinners, and eateth with them."

And he spoke this parable unto them, saying: "What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost!'

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance."

The Parable of the Good Father

A certain man had two sons: and the younger of them said to his father, "Father, give me the portion of goods that falleth to me."

And he divided unto them his living.

And not many days after, the younger son gathered all together, and took his journey into a far country[73]; and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

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THE PRODIGAL SON

From a drawing by Eugène Burnand

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine ate: and no man gave unto him.

And when he came to himself, he said: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, 'Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.'" And he arose, and came to his father.

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

But the father said to his servants: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf and kill it,

THE RETURN OF THE PRODIGAL
From a painting by Fritz Genutat

and let us eat, and be merry! For this my son was dead, and is alive again; he was lost, and is found." And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant.

And he said unto him, "Thy brother hath come; and thy father hath killed the fatted calf, because he hath received him safe and sound."

But he was angry, and would not go in; therefore came his father out, and entreated him.

And he answering said to his father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son hath come, who hath devoured thy living with sinners, thou hast killed for him the fatted calf."

But he said unto him, "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

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THE FINDING OF THE LOST COIN

From a drawing by Eugène Burnand

"And when she hath found it, she calleth her friends and her neighbors together, saying, 'Rejoice with me; for I have found the piece which I had lost.'"

The Parable of the Lost Coin

What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, "Rejoice with me; for I have found the piece which I had lost!"

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

The Fatherly Love of God

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

The Father himself loveth you, because ye have loved me, and have believed that I came out from God.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

What man is there of you,
Who, if his son shall ask him for a loaf, will give him a stone?
Or if he ask a fish, will he give him a serpent?
If ye, then, being evil, know how to give good gifts unto your children,
How much more shall your Father who is in heaven give good things to them that ask him?

GRACE BEFORE MEAT

From a painting by Fritz von Uhde

The artist, as is his custom, has represented the Bible incident as if it had taken place in his own country. These pious peasant folks have gathered about the evening table. As they lift their hearts in thankful prayer, lo, Christ stands in the midst and gives them his blessing.

The Power and Mercy of God

He [your Father in heaven] maketh his sun to rise on the
evil and on the good,
And sendeth rain on the just and on the unjust.

As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"?

God is not the God of the dead, but of the living.

Be not afraid of them that kill the body,
And after that have no more that they can do.
I will forewarn you whom ye shall fear:
Fear him, who, after he hath killed,
Hath power to cast into hell—
Yea, I say unto you, fear him.

Are not five sparrows sold for two farthings? and not one of them is forgotten before God! But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

The things which are impossible with men are possible with God.

MAN'S ATTITUDE TOWARD GOD

The Duty of Whole-hearted Love

The first of all the commandments is: "Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the first commandment.

The second is like, namely this: "Thou shalt love thy neighbor as thyself."

There is none other commandment greater than these.

It is written:

"Thou shalt worship the Lord thy God,
And him only shalt thou serve."

The Duty of Faith in God

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, "Be thou plucked up by the root, and be thou planted in the sea"; and it should obey you.

Have faith in God. For verily I say unto you, that whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea"; and shall not doubt in his heart, but shall believe that those things that he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them.

He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

If ye shall ask anything in my name, I will do it.

I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

According to your faith be it unto you.

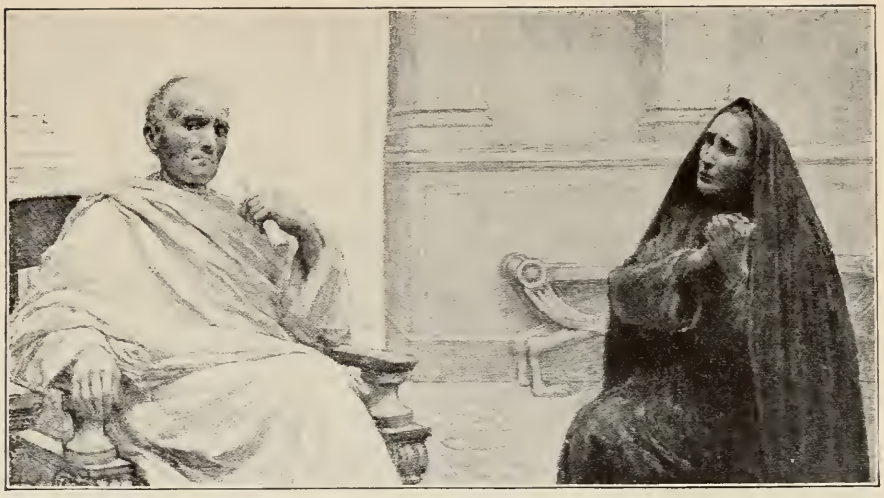
All things are possible to him that believeth.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father who is in heaven.

He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

The Parable of the Persistent Widow

There was in a city a judge, who feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, "Avenge me of mine adversary!"



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"AVENGE ME OF MINE ADVERSARY"

From a drawing by Eugène Burnand

The "unjust judge" seems here to be less concerned to render justice to the petitioner than to find a way by which he can rid himself of such a troublesome interviewer. By this skilful drawing, the artist illustrates perfectly the spirit of the Master's parable.

And he would not for a while; but afterward he said within himself, "Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Hear what the unjust judge saith. And shall not God avenge his own elect, that cry day and night unto him, though he bear long with them? I tell you, that he will avenge them speedily.

The Parable of the Suppliant Friend

Which of you shall have a friend, and shall go unto him at midnight, and say unto him, "Friend, lend me three loaves; for a friend of mine in his journey hath come to me, and I have nothing to set before him"; and he from within shall answer and say, "Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee." I say unto you, though he will not rise and give him, because

"FRIEND, LEND ME THREE LOAVES"
From a drawing by Eugène Burnand

he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you:

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you.
For every one that asketh receiveth;
And he that seeketh findeth;
And to him that knocketh it shall be opened.

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THE TRIUMPH OF THE INNOCENTS

From a painting by Holman Hunt

THE TRIUMPH OF THE INNOCENTS

From a painting by Holman Hunt

In order to paint this picture, Hunt went to Palestine and there personally selected every detail. The background is a scene on the plain of Philistia at the foot of the Judean hills. There he found the old mill-wheel and the skulking dogs. Joseph he found in Jerusalem, though Joseph could hardly be persuaded to stand for the picture. The basket, the saw, and the shoes on Joseph's back he bought in Bethlehem. The donkey was the finest the Holy City could afford—a beautiful animal said to have been descended from the ass once ridden by the prophet Mohammed. The saddle bags, the clay jar, the gourd for the water, are all straight from the bazaars. Mary's dress is the well-known wedding dress of the women of Bethlehem. All this is the most accurate realism.

But Hunt was a poet and a dreamer. Against this background of fact he has painted a most extraordinary spiritual pageant—the triumphal procession of the martyred children of Bethlehem. Hunt has indicated the spiritual nature of these children by causing them to float rather than walk and by giving their bodies a luminous, phosphorescent halo. He has also indicated the transition they have been undergoing from one world to another. The last three little ones have not yet separated themselves from the pain of death. The group dancing about the donkey's foal have fully entered upon the new life, though they do not understand it. See the little boy in the foreground curiously examining the cut in his garment, surprised to find that there is no wound in the flesh beneath. But the first three infants have attained the full spiritual illumination. They cheerfully accept their martyrdom as their contribution to the salvation of the world. The leader of the three raises his eyes to heaven and swings a censer as if this whole incident had been an act of worship. His companion who so airily treads upon the stream of the water of life that follows them, holds in his hand a sheaf of wheat, while the third strews in the way a branch of the vine. These are the symbols of the Eucharist, by which they identify their own sacrifice with the later sacrifice of Christ for the world. They have entered prophetically into the mystery of his suffering.

Joseph does not see these children. His mind is busy with the pursuing soldiers whose camp fires he discerns on the snowy heights in the rear. Mary does not see them. She is busy clothing her Son with garments hastily snatched at the moment of departure. Only the Child sees the children. By a spiritual clairvoyance he recognizes them as his playmates in Bethlehem. He smiles at them and holds out to them the ears of wheat as an assurance that he who is the Bread of Life for the world will care for them in the everlasting mansion of his Father. Thus toward Egypt moves this weird procession, the Child King, already a conqueror, and the child soldiers and martyrs who form his triumphal bodyguard.

CHRIST BLESSING LITTLE CHILDREN

From a painting by Karl Vogel

THE KINGDOM OF GOD

THE GOSPEL OF THE KINGDOM

The Theme of Jesus' Preaching

JESUS came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The Kingdom Is Within You

When he was asked by the Pharisees, when the kingdom of God should come, he answered them and said, "The kingdom of God cometh not with observation: neither shall they say, 'Lo, here!' or, 'Lo, there!' for, behold, the kingdom of God is within you."

THOSE WHO CONSTITUTE THE KINGDOM

The Kingdom Consists of the Childlike

They brought little children to him, that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

And he took them up in his arms, put his hands upon them, and blessed them.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.

Have ye never read, "Out of the mouth of babes and sucklings thou hast perfected praise"?

The Kingdom Is Open to the Poor and Unfortunate

THE BEATITUDES, AS FOUND IN LUKE

Blessed are ye poor; for yours is the kingdom of God.

Blessed are ye that hunger now; for ye shall be filled.

Blessed are ye that weep now; for ye shall laugh.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets.

But woe unto you that are rich; for ye have received your consolation.

Woe unto you that are full; for ye shall hunger.

Woe unto you that laugh now; for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you; for so did their fathers to the false prophets.

THE PARABLE OF THE GREAT SUPPER

A certain man made a great supper, and invited many. And he sent his servant at suppertime to say to those who were bidden, "Come; for all things are now ready." And they all with one consent began to make excuse.

The first said unto him, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused."

And another said, "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused."

And another said, "I have married a wife; and therefore I cannot come."

So that servant came, and showed his lord these things.

JESUS AND THE MULTITUDE

From a painting by Fritz von Uhde

Von Uhde gave the Gospel stories a German setting. In this way, he called attention to the fact that the eternal element in the Gospel is not national, and that Christ can minister to the modern world as truly and as effectively as he taught in Galilee. The artist has given his pictures a spiritual meaning that reflects the depth of his own sincerity, and in so doing has been a great influence in holding up the ideals of the Christian religion before the people of the present day.

Here we see the sort of audience the Master loved best—those guileless folk, unspoiled by wealth and sophistication, who received his words with the trustfulness of children. How much nearer the kingdom such simplicity is! Surely the door stands ajar for it! "Verily, whosoever shall not receive the kingdom as a little child, he shall not enter therein."

THE GREAT SUPPER

From a drawing by H. J. Ford

"I have bought five yoke of oxen, and I go to prove them."

Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

And the servant said, "Lord, it is done as thou hast commanded, and yet there is room."

And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you, that none of those men who were bidden shall taste of my supper."

Preparation for the Kingdom Is Required

THE PARABLE OF THE WEDDING GARMENT

The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, "Tell them that are bidden, 'Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.'"

But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and treated them spitefully, and slew them.

But when the king heard thereof, he was angry, and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, "The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man who had not on a wedding garment.

And he saith unto him, "Friend, how camest thou in hither not having a wedding garment?" And he was speechless.

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THE GUEST WHO HAD NOT A WEDDING GARMENT
From a drawing by Eugène Burnand

Then said the king to the servants, "Bind him hand and foot, and take him away, and cast him into outer darkness. There shall be weeping and gnashing of teeth."

For many are called, but few are chosen.

THY KINGDOM COME

Thy kingdom come—on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day:
The day in whose clear shining light
All wrong shall stand revealed,
When justice shall be clothed with might,
And every hurt be healed.

THE DEMANDS OF THE KINGDOM

We Must Count and Pay the Cost

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, "The servant is not greater than his lord." If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.

If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish."

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

The Way of the Kingdom Is Narrow

Enter ye in by the strait gate:

For wide is the gate,
And broad is the way,
That leadeth to destruction,
And many there be that go in thereat:
Because strait is the gate,
And narrow is the way,
That leadeth unto life,
And few there be that find it.[71]

Strive to enter in at the strait gate;
For many, I say unto you, will seek to enter in, but will not be able.
When once the master of the house hath risen up, and hath shut to the door,
And ye begin to stand outside and to knock at the door, saying, "Lord, Lord, open unto us!"
And he shall answer and say unto you, "I know you not whence ye are";
Then shall ye begin to say, "We have eaten and drunk in thy presence,
And thou hast taught in our streets."
But he shall say, "I tell you, I know you not whence ye are.
Depart from me, all ye workers of iniquity."

There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold:

There are last who shall be first,
And there are first who shall be last.

If thy hand or thy foot offend thee, cut them off and cast them from thee:
It is better for thee to enter into life halt or maimed,
Rather than having two hands or two feet to be cast into everlasting fire.
And if thine eye offend thee, pluck it out and cast it from thee:
It is better to enter into life with one eye,
Rather than having two eyes to be cast into hell fire.

Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

And again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

If thou wilt enter into life, keep the commandments: thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.

He that is not with me is against me; and he that gathereth not with me scattereth abroad.

Evil Must Be Replaced with Good

When the unclean spirit hath gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, "I will return unto my house whence I came out."

And when he cometh, he findeth it swept and garnished.

Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.

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THE PEARL OF GREAT PRICE
From a drawing by Eugène Burnand

The Kingdom Must Have First Place

THE PARABLE OF THE PRECIOUS PEARL

The kingdom of heaven is like unto a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it.

THE PARABLE OF THE HIDDEN TREASURE

The kingdom of heaven is like unto treasure hid in a field, which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

We Must Forsake All for the Kingdom

Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit.

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THE TREASURE HID IN A FIELD
From a drawing by Eugène Burnand

He that loveth his life shall lose it;
And he that hateth his life, in this world, shall keep
it unto life eternal.
If any man serve me, let him follow me;
And where I am, there shall also my servant be.
If any man serve me, him will my Father honor.

It is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

As they went in the way, a certain man said unto him, "Lord, I will follow thee wherever thou goest."

Then Jesus said unto him:

"Foxes have holes,
And birds of the air have nests;
But the Son of man hath not where to lay
his head."

He said unto another, "Follow me"; but he said, "Lord, let me first go and bury my father."

Jesus said unto him, "Let the dead bury their dead: but go thou and preach the kingdom of God."

Another also said, "Lord, I will follow thee; but let me first go bid them farewell, who are at home at my house."

But Jesus said unto him, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

SERVICE THE LAW OF THE KINGDOM

He Who Serves Is Greatest

Ye know that they who are regarded as rulers over the Gentiles exercise lordship over them;
And their great ones exercise authority upon them.
But so shall it not be among you.
But whosoever will be great among you, shall be your servant:
And whosoever of you will be the chiefest, shall be servant of all.

I am among you as he that serveth.

Duty Is According to Ability

THE PARABLE OF THE TALENTS

The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with them, and made them other five talents. And likewise he that had received two, he also gained other two.

But he that had received one went and dug in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them.

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"THE LORD OF THOSE SERVANTS RECKONETH WITH THEM"
From a drawing by Eugène Burnand

Then he that had received five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more."

His lord said unto him, "Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord."

He also that had received two talents came and said, "Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them."

His lord said unto him, "Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord."

Then he that had received the one talent came and said, "Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not scattered; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."

His lord answered and said unto him: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest. Take therefore the talent from him, and give it unto him that hath ten talents.[74]

"For unto every one that hath shall be given, and he shall have abundance;
But from him that hath not shall be taken away even that which he hath.
And cast ye the unprofitable servant into outer darkness:
There shall be weeping and gnashing of teeth!"

THE PARABLE OF THE WISE STEWARD

Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But if that servant say in his heart, "My lord delayeth his coming," and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him asunder, and will appoint him his portion with the unbelievers.

That servant, who knew his lord's will, and prepared not himself,
Neither did according to his will,

Shall be beaten with many stripes;
But he that knew not, and did commit things worthy of stripes,
Shall be beaten with few stripes.
For unto whomsoever much is given, of him shall be much required;
And to whom men have committed much, of him they will ask the more.

Whoever Serves Is Acceptable

THE PARABLE OF THE LABORERS IN THE VINEYARD

The kingdom of heaven is like a man that is a householder, who went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard.

And he went out about the third hour [nine o'clock], and saw others standing idle in the market place, and said unto them, "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way.

Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out, and found others standing idle, and saith unto them, "Why stand ye here all the day idle?"

They say unto him, "Because no man hath hired us."

He saith unto them, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive."

So when even was come, the lord of the vineyard saith unto his steward, "Call the laborers, and give them their wages, beginning from the last unto the first."

And when they came that were hired about the eleventh hour, they received every man a penny.

But when the first came, they supposed that they should have received more; and they likewise received every man a

penny. And when they had received it, they murmured against the goodman of the house, saying, "These last have wrought but one hour, and thou hast made them equal unto us, who have borne the burden and heat of the day."

But he answered one of them, and said: "Friend, I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"

So the last shall be first, and the first last.

THE TEST OF CITIZENSHIP IN THE KINGDOM

Men Must Be Born Again

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Spiritual Growth and Obedience Are Necessary

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it, that it may bring forth more fruit.

Now ye are clean, through the word that I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches.

THE LABORERS IN THE VINEYARD

From a drawing by H. J. Ford

"Friend, I do thee no wrong. Didst thou not agree with me for a penny?"

He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so,
He shall be called the least in the kingdom of heaven:
But whosoever shall do and teach them,
The same shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

The Parable of the Sheep and the Goats

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say to those on his right hand: "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world:

"For I was hungry, and ye gave me food:
I was thirsty, and ye gave me drink:
I was a stranger, and ye took me in:
Naked, and ye clothed me:
I was sick, and ye visited me:
I was in prison, and ye came unto me."

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"I WAS SICK, AND YE VISITED ME"
From a drawing by Eugène Burnand

Then shall the righteous answer him, saying:

"Lord, when saw we thee hungry, and fed thee?
Or thirsty, and gave thee drink?
When saw we thee a stranger, and took thee in?
Or naked, and clothed thee?
Or when saw we thee sick, or in prison, and came unto thee?"

And the king shall answer and say to them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Then shall he say also unto them on the left hand: "Depart from me, ye accursed, into everlasting fire, prepared for the devil and his angels:

"For I was hungry, and ye gave me no food:
I was thirsty, and ye gave me no drink:
I was a stranger, and ye took me not in:
Naked, and ye clothed me not:
Sick, and in prison, and ye visited me not."

Then shall they also answer him, saying, "Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?"

Then shall he answer them, saying, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me."

THE GROWTH OF THE KINGDOM

Its Development and Hidden Power

THE PARABLE OF THE YEAST

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

"THE KINGDOM OF HEAVEN IS LIKE LEAVEN"

From a drawing by Eugène Burnand

In Bible times, the forms of yeast familiar to us were not known, and bread was made light by using a piece of fermented dough which had been set aside for that purpose from the previous day's baking. This leaven was either broken into the water in the kneading-trough before the freshly ground flour was added, or was "hid" in the dough and kneaded with it. Bread made from dough thus prepared was called "leavened bread."

THE PARABLE OF THE MUSTARD SEED

The kingdom of heaven is like a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

The Good Will Ultimately Survive

THE PARABLE OF THE TARES

The kingdom of heaven is likened unto a man that sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

But when the blade had sprung up and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him, "Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

He said unto them, "An enemy hath done this."

The servants said unto him, "Wilt thou then that we go and gather them up?"

But he said: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.' "

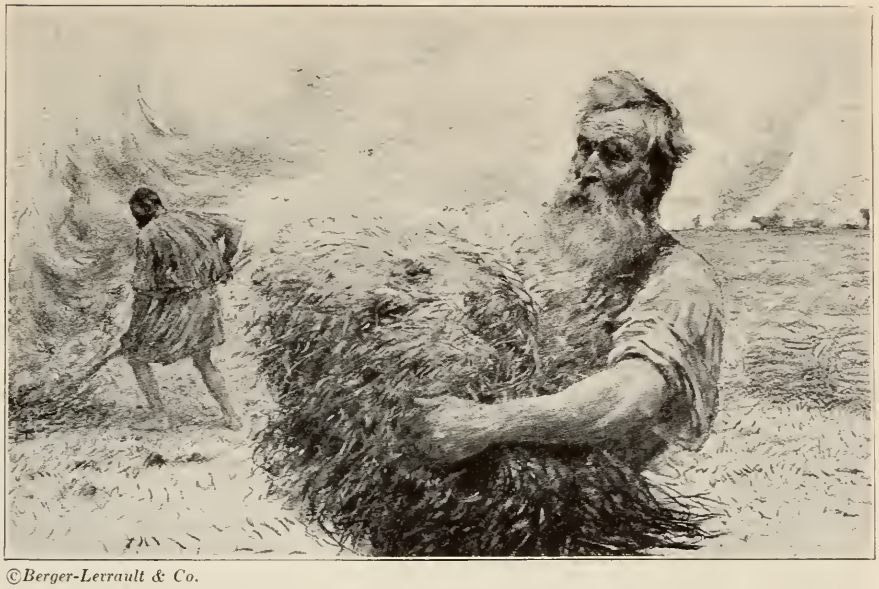
He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his

THE PARABLE OF THE NET

From a drawing by H. J. Ford

"They gathered the good into vessels, but cast the bad away."



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THE TARES ARE BURNED IN THE FIRE
From a drawing by Eugène Burnand

kingdom all things that offend, and those who do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

THE PARABLE OF THE NET

The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away.

So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

"COME UNTO ME"
From a sculpture by Thorwaldsen

JESUS' RELATION TO MEN

THE AUTHORITY OF JESUS

The Son Is Trusted by the Father

All things are delivered to me by my Father;
And no man knoweth who the Son is, but the Father;
Or who the Father is, but the Son,
And he to whom the Son will reveal him.

And he turned him unto his disciples, and said privately: "Blessed are the eyes that see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

God Is the Source of Jesus' Power

Every kingdom divided against itself is brought to desolation,
And every city or house divided against itself shall not stand:
And if Satan cast out Satan, he is divided against himself;
How shall then his kingdom stand?
And if I by Beelzebub cast out evil spirits,
By whom do your children cast them out?
Therefore they shall be your judges.
But if I cast out evil spirits by the Spirit of God,
Then the kingdom of God hath come unto you.

When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.

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"LET US KILL HIM, AND THE INHERITANCE SHALL BE OURS"

From a drawing by Eugène Burnand

He Is Greater than Prophet or King

The men of Nineveh shall rise up in judgment with this generation, and shall condemn it:
Because they repented at the preaching of Jonah;
And, behold, a greater than Jonah is here.
The Queen of the South shall rise up in the judgment with this generation, and shall condemn it:
For she came from the uttermost parts of the earth to hear the wisdom of Solomon;
And, behold, a greater than Solomon is here.

The Parable of the Wicked Husbandmen

A certain man planted a vineyard, and set a hedge about it, and dug a place for the wine vat, and built a tower, and let it out to husbandmen, and went into a far country.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

And they caught him, and beat him, and sent him away empty.

And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

And again he sent another; and him they killed: and many others; beating some, and killing some.

Having yet therefore one son, his well beloved, he sent him also last unto them, saying, "They will reverence my son."

But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours." And they took him, and killed him, and cast him out of the vineyard.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

And have ye not read this scripture:

"The stone which the builders rejected
Hath become the head of the corner:
This was the Lord's doing,
And it is marvelous in our eyes"?

THE MISSION OF JESUS

To Seek and to Save the Lost

The Son of man hath come to seek and to save that which was lost.

They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

I have come a light into the world, that whosoever believeth on me should not abide in darkness.

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

For I have not spoken of myself; but the Father that sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

God sent not his Son into the world to condemn the world; but that the world through him might be saved.

The Son of man hath not come to destroy men's lives, but to save them.

All that the Father giveth me shall come to me:
And him that cometh to me I will in no wise cast out.

The Parable of the Sheep and the Sheepfold

"Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the gatekeeper open-

BRINGING THE SHEEP HOME
From a painting by Prevot Valeri

eth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Then said Jesus to them again: "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I have come that they might have life, and that they might have it more abundantly.

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and I know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep.

"And other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

To Serve Mankind and to Do the Will of God

The Son of man came not to be ministered unto, but to minister,
And to give his life a ransom for many.

My food is to do the will of him that sent me, and to finish his work.

I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, who hath sent me, that of all that he hath given me I should lose nothing, but should raise it up again at the last day.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

Come unto me, all ye that labor and are heavy-laden,
And I will give you rest.
Take my yoke upon you, and learn of me,
For I am meek and lowly in heart,
And ye shall find rest unto your souls;
For my yoke is easy,
And my burden is light.

To Preach the Kingdom of God

The people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, "I must preach the kingdom of God to other cities also: for therefore am I sent."

Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand."

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor:
He hath sent me to heal the broken-hearted,
To preach deliverance to the captives,

And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

To Make Known the Truth

Jesus said, "For judgment I have come into this world, that they that see not might see; and that they that see might be made blind."

And some of the Pharisees that were with him heard these words, and said unto him, "Are we blind also?"

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, 'We see': therefore your sin remaineth."

Think not that I came to send peace on earth:
I came not to send peace, but a sword.
For I came to set a man at variance against his father,
And the daughter against her mother,
And the daughter-in-law against her mother-in-law:
And a man's foes shall be they of his own household.

JESUS' TEACHINGS REGARDING SPEECH

"The Tree Is Known by Its Fruit"

Either make the tree good, and its fruit good;
Or else make the tree corrupt, and its fruit corrupt:
For the tree is known by its fruit.
O generation of vipers, how can ye, being evil, speak good things?
For out of the abundance of the heart the mouth speaketh.
A good man out of the good treasure of the heart bringeth forth good things:
And an evil man out of the evil treasure bringeth forth evil things.
But I say unto you, that every idle word that men shall speak,

They shall give account thereof in the day of judgment.
For by thy words thou shalt be justified,
And by thy words thou shalt be condemned.

Swear not

Ye have heard that it hath been said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths": but I say unto you:
Swear not at all;
Neither by heaven, for it is God's throne;
Nor by the earth, for it is his footstool;
Nor by Jerusalem, for it is the city of the great King.

Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, "Yea, yea"; "Nay, nay": for whatsoever is more than these cometh of evil.

Speak not Against the Spirit

All manner of sin and blasphemy shall be forgiven unto men:
But the blasphemy against the Spirit shall not be forgiven.
And whosoever speaketh a word against the Son of man, it shall be forgiven him:
But whosoever speaketh against the Holy Spirit, it shall not be forgiven him,
Neither in this world, neither in the world to come.

THE REQUIREMENTS OF DISCIPLESHIP

"Follow Me"

Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
For whosoever will save his life shall lose it;
But whosoever shall lose his life for my sake and the gospel's, shall save it.

For what shall it profit a man, if he shall gain the whole
world, and lose his own soul?
Or what shall a man give in exchange for his soul?

Whosoever therefore shall be ashamed of me and of my words, in this sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

He that loveth father or mother more than me is not worthy
of me;
And he that loveth son or daughter more than me is not
worthy of me.
And he that taketh not his cross, and followeth after me, is
not worthy of me.
He that findeth his life shall lose it;
And he that loseth his life for my sake shall find it.

The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?"

Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me."

Follow me, and let the dead bury their dead.

Follow me, and I will make you fishers of men.

The disciple is not above his master,
Nor the servant above his lord.
It is enough for the disciple that he be as his master,
And the servant as his lord.
If they have called the master of the house Beelzebub,
How much more shall they call them of his household?

"COME AND FOLLOW ME"
From a drawing by Eugène Burnand

Accept Your Responsibility

Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Preach the Gospel Everywhere

Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

Go ye into all the world, and preach the gospel to every creature.

Depend Wholly upon God

Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and make no long salutations by the way.

THE RUINS OF CAPERNAUM, BEFORE THE EXCAVATIONS

And into whatsoever house ye enter, first say, "Peace be to this house." And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein, and say unto them, "The kingdom of God is come nigh unto you." But into whatsoever city ye enter,

and they receive you not, go your ways out into the streets of the same, and say, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God hath come nigh unto you." But I say unto you, that it shall be more tolerable in that day for Sodom than for that city.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

MAN'S DUTY TO HIS NEIGHBOR AND HIMSELF

THE DUTY OF LOVE AND MERCY

Love Your Neighbor

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

Love Your Enemies

Ye have heard that it hath been said, "Thou shalt love thy neighbor, and hate thine enemy." But I say unto you:

Love your enemies,
Do good to them that hate you,
Bless them that curse you,
Pray for them that despitefully use you.
And unto him that smiteth thee on the one cheek, offer also the other;
And him that taketh away thy cloak, forbid not to take thy coat also.
Give to every man that asketh of thee;
And of him that taketh away thy goods ask them not again.

If ye love them that love you, what credit have ye?
For sinners also love those that love them.
If ye do good to them that do good to you, what credit have ye?
For sinners also do even the same.
If ye lend to those from whom ye hope to receive, what credit have ye?

For sinners also lend to sinners, to receive as much again.
But love ye your enemies, and do good,
And lend, hoping for nothing again;
And your reward shall be great,
And ye shall be the children of the Highest;
For he is kind unto the unthankful and to the evil.
Be ye therefore merciful,
As your Father also is merciful.

The Golden Rule

AS FOUND IN MATTHEW

All things whatsoever ye would that men should do to you,
Do ye even so to them.

AS FOUND IN LUKE

As ye would that men should do to you,
Do ye also to them likewise.

The Parable of the Good Samaritan

Behold, a certain lawyer stood up, and tested him, saying, "Master, what shall I do to inherit eternal life?"

He said unto him, "What is written in the law? how readest thou?"

And he answering said, " 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.' "

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

But he, willing to justify himself, said unto Jesus, "And who is my neighbor?"

And Jesus answering said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead.

THE ROAD FROM JERUSALEM TO JERICHO

Tradition has picked a likely spot on which to stage the parable of the Good Samaritan. Halfway from Jerusalem to Jericho, towards which we are looking, there is a sag in the hills, then a rather steep rise, as seen in the picture. As the victim of the parable toiled up this slope, oppressed by heat and thirst, the thieves sprang out from behind the rocks and robbed him. Just beyond the turn in the road is the Inn of the Good Samaritan, now doing duty as a filling station for automobiles. The ruin on the distant hill is a Crusaders' watchtower, built to prevent repetitions of this incident.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. Likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw

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THE INN OF THE GOOD SAMARITAN

The dreariest of all hostelries, where one used to share one's lunch with the chickens and the flies while the coachmen fed their decrepit horses and spent their spare time playing cards. "Mine host" has now become a shopman; his specialties are souvenirs and high prices. With the advent of the automobile, the Inn of the Good Samaritan has practically ceased to be an inn. This change, together with the damage suffered during the World War, has reduced the Inn to little more than a landmark.

him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.'

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?"

And he said, "He that showed mercy on him."

Then said Jesus unto him, "Go, and do thou likewise."

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"TAKE CARE OF HIM"

From a drawing by Eugène Burnand

THY NEIGHBOR

Who is thy neighbor? He whom thou
  Hast power to aid or bless;
Whose aching heart or burning brow
  Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor,
  Whose eye with want is dim;
O enter thou his humble door,
  With aid and peace for him.

—*William B. O. Peabody*

THE DUTY OF FORGIVENESS AND FAIRNESS

God Forgives the Forgiving

Forgive us our debts, as we forgive our debtors.

If ye forgive men their trespasses, your heavenly Father will also forgive you;
But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

When ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

Seek Reconciliation

Ye have heard that it was said by them of old time, "Thou shalt not kill"; and "Whosoever shall kill shall be in danger of the judgment": but I say unto you:

Whosoever is angry with his brother without a cause shall be in danger of the judgment;
And whosoever shall say to his brother, "Raca!" shall be in danger of the council:
But whosoever shall say, "Thou Fool!" shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the last farthing.

If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

Forgive Without Reserve

If thy brother trespass against thee, rebuke him;
And if he repent, forgive him;
And if he trespass against thee seven times in a day,
And seven times in a day turn to thee, saying, "I repent,"
Thou shalt forgive him.

Then came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

Jesus saith unto him, "I say not unto thee, Until seven times; but, Until seventy times seven!"

Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth": but I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat,
Let him have thy cloak also.
And whosoever shall compel thee to go a mile,
Go with him two.
Give to him that asketh thee,
And from him that would borrow of thee turn not thou away.

The Parable of the Unmerciful Creditor

Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that

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"HAVE PATIENCE WITH ME"
From a drawing by Eugène Burnand

owed him ten thousand talents.[75] But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and besought him, saying, "Lord, have patience with me, and I will pay thee all."

Then the lord of that servant was moved with compassion, and released him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, "Pay me what thou owest."

So his fellow-servant fell down at his feet and besought him, saying, "Have patience with me, and I will pay thee all." And he would not: but went and cast him into prison, till he should pay the debt.

So when his fellow-servants saw what was done, they were very sorry, and came and told their lord all that was done.

Then his lord, after that he had called him, said unto him, "O thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

And his lord was angry, and delivered him to the tormentors till he should pay all that was due unto him.

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Be Fair in Your Judgment of Others

Judge not, that ye be not judged.
For with what judgment ye judge, ye shall be judged:
And with what measure ye mete, it shall be measured to you again.
And why beholdest thou the mote that is in thy brother's eye,
But considerest not the beam that is in thine own eye?
Or how wilt thou say to thy brother,
"Let me pull out the mote out of thine eye";
And, behold, a beam is in thine own eye!

THE DUTY OF HUMILITY

"Whosoever Shall Humble Himself"

If any man desire to be first, the same shall be last of all, and servant of all.

They [the Pharisees] bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen of men: they make broad their

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THE PHARISEE AND THE PUBLICAN

From a drawing by Eugène Burnand

phylacteries, and enlarge the borders of their garments, and love the chief places at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, "Rabbi, Rabbi."

But be not ye called Rabbi,
For one is your teacher, even Christ; and all ye are brethren.
And call no man your father upon the earth,
For one is your Father, who is in heaven;
Neither be ye called masters,
For one is your master, even Christ.
But he that is greatest among you shall be your servant;
And whosoever shall exalt himself shall be abased,
And he that shall humble himself shall be exalted.

The Parable of the Wedding Guest

When thou art bidden of any man to a wedding, sit not down in the chief seat; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, "Give this man place"; and thou begin with shame to take the lowest place.

But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, "Friend, go up higher"; then shalt thou be honored in the presence of them that sit at table with thee.

For whosoever exalteth himself shall be abased,
And he that humbleth himself shall be exalted.

The Parable of the Pharisee and the Publican

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess."

But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God, be merciful to me a sinner!"

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"I GIVE TITHES OF ALL THAT I POSSESS"

From a drawing by Eugène Burnand

I tell you, this man went down to his house justified rather than the other.

For every one that exalteth himself shall be abased,
But he that humbleth himself shall be exalted.

Avoid All Pretense

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward with your Father who is in heaven.

And when thou prayest, thou shalt not be as the hypocrites are. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door,

Pray to thy Father who is in secret.

And thy Father who seeth in secret shall reward thee openly.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast.

But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not unto men to fast:

But unto thy Father who is in secret,
And thy Father who seeth in secret shall reward thee openly.

Beware of the scribes, who love to go in long robes and love salutations in the market places, and the chief seats in the synagogues, and chief places at feasts; who devour widows' houses, and for a pretense make long prayers.

"The Disciple Is not Above His Master"

Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master.

Ye call me Master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you:

The servant is not greater than his lord,
Neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them.

Who of you, having a servant plowing or feeding cattle, will say unto him by and by, when he hath come from the field, "Go and sit down to table"? And will not rather say unto him, "Make ready my supper, and gird thyself, and serve me till I eat and drink; and afterward thou shalt eat and drink."

Doth he thank that servant because he did the things that were commanded him? So likewise ye, when ye shall have done all those things that are commanded you, say, "We are unprofitable servants; we have done that which was our duty to do."

THE DUTY OF PATIENCE AND COURAGE

Patience

In your patience possess ye your souls.

It is not for you to know the times or the seasons, which the Father hath put in his own power.

The Parable of the Patient Farmer

So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of itself; first the blade, then the ear, after that the full grain in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest hath come.

"Fear Ye not"

Fear them not therefore;
For there is nothing covered, that shall not be revealed,
And hid, that shall not be known.
What I tell you in darkness, that speak ye in light;
And what ye hear in the ear, that preach ye upon the housetops.

And fear not them that kill the body, but are not able to kill the soul;
Rather fear him who is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing?
And one of them shall not fall on the ground without your Father.
The very hairs of your head are all numbered.
Fear ye not therefore; ye are of more value than many sparrows.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

THE DUTY OF HEARING AND HEEDING

"Take Heed how Ye Hear"

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they who enter in may see the light.
For nothing is secret, that shall not be made manifest;
Neither anything hid, that shall not be known and come abroad.
Take heed therefore how ye hear:
For whosoever hath, to him shall be given;
And whosoever hath not, from him shall be taken even that which he seemeth to have.

The light of the body is the eye.
Therefore when thine eye is single [sound], thy whole body is full of light;
But when thine eye is evil [diseased], thy body also is full of darkness.
Take heed therefore, that the light that is in thee be not darkness.

Blessed are they that hear the word of God, and keep it.

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THE SOWER

From a drawing by Eugène Burnand

Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

When it is evening, ye say, "It will be fair weather; for the sky is red": and in the morning, "It will be foul weather today; for the sky is red and lowering."

Ye can discern the face of the sky; but can ye not discern the signs of the times?

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Take heed what ye hear!
With what measure ye mete,
It shall be measured to you;
And unto you that hear shall more be given:
For he that hath,
To him shall be given;
And he that hath not,
From him shall be taken even that which he hath.

The Parable of the Seed and the Soil

Behold, there went out a sower to sow.

And it came to pass, as he sowed, some seed fell by the wayside, and the fowls of the air came and devoured it up.

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

And other fell on good ground, and yielded fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred-fold.

THE PARABLE OF THE SOWER
From a painting by H. L. Robert

And he said unto them, "He that hath ears to hear, let him hear."

When he was alone, they that were about him with the twelve asked him concerning the parable.

And he said unto them: "Unto you it is given to know the mystery of the kingdom of God; but unto those who are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and

not understand; lest at any time they should be converted, and their sins should be forgiven them."

And he said unto them: "Know ye not this parable? and how then will ye know all parables?

"The sower soweth the word.

"And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

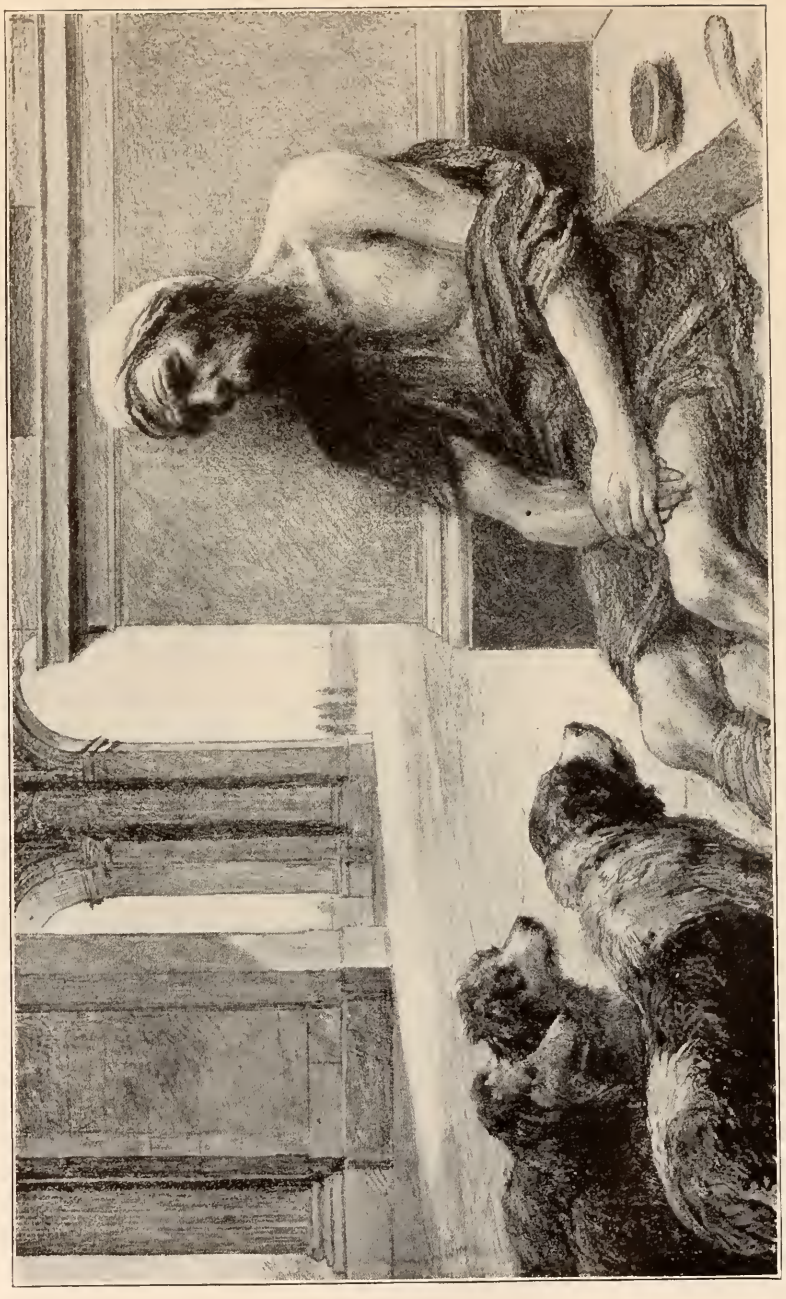
"These are they likewise that are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

SOWN AMONG THE THORNS

From a painting by Alfred U. Soord

The artist has carried the parable one step further. Even though the seed fell among thorns and might reasonably be reckoned among the lost, the good husbandman has left his ninety and nine sheaves in the field yonder and has come out to search for these stray stalks whose wheat is precious in his sight.

"These are they that are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the



"THERE WAS A CERTAIN BEGGAR NAMED LAZARUS"
From a drawing by Eugène Burnand

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desires of other things entering in, choke the word, and it becometh unfruitful.

"And these are they that are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred."

The Parable of the Rich Man and Lazarus

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, who was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame!"

But Abraham said: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Then he said, "I pray thee therefore, father, that thou wouldst send him to my father's house; for I have five brothers; that he may warn them, lest they also come into this place of torment."

Abraham saith unto him, "They have Moses and the prophets; let them hear them."

And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

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"SON, GO WORK TODAY IN MY VINEYARD"
From a drawing by Eugène Burnand

THE DUTY OF REPENTANCE

The Parable of the Two Sons

Jesus said: "What think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work today in my vineyard.' He answered and said, 'I will not'; but afterward he repented, and went.

"And he came to the second, and said likewise.

"And he answered and said, 'I go, sir'; and went not.

"Which of the two did the will of his father?"

They say unto him, "The first."

Jesus saith to them: "Verily I say unto you, that the publicans and the sinners go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the sinners believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Except Ye Repent Ye Shall Perish

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

THE DUTY OF WATCHFULNESS

The Parable of the Householder

The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

The Parable of the Trees

Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

So likewise ye, when ye see these things [the signs of Christ's coming] come to pass, know ye that the kingdom of God is nigh at hand.

Verily I say unto you, this generation shall not pass away, till all be fulfilled.

Heaven and earth shall pass away;
But my words shall not pass away.

THE WISE AND THE FOOLISH MAIDENS
From a painting by Étienne Azambre

The Parable of the Watchful Maidens

Then shall the kingdom of heaven be likened unto ten maidens, who took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps.

While the bridegroom tarried, they all slumbered[76] and slept. And at midnight there was a cry made, "Behold, the bridegroom cometh! Go ye out to meet him."

Then all those maidens arose, and trimmed their lamps. And the foolish said unto the wise, "Give us of your oil; for our lamps have gone out."

But the wise answered, saying, "Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."

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"BEHOLD, THE BRIDEGROOM COMETH!"

From a drawing by Eugène Burnand

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage. And the door was shut.

Afterward came also the other maidens, saying, "Lord, Lord, open to us."

But he answered and said, "Verily I say unto you, I know you not."

Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Watch Against Evil and for the Coming of the Son of Man

Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

> In that night there shall be two men in one bed:
> The one shall be taken, and the other shall be left.
> Two women shall be grinding together:
> The one shall be taken, and the other left.
> Two men shall be in the field:
> The one shall be taken, and the other left.

There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

"TWO WOMEN SHALL BE GRINDING TOGETHER"

From time immemorial, grinding has been the woman's task. The type of mill, also, is as old as the custom—two stones, the upper one revolved on the lower by means of a wooden handle. Grinding is a slow and laborious process. The resultant product is a coarse and gritty meal.

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

As it was in the days of Noah, so shall it be also in the days of the Son of man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

Even thus shall it be in the day when the Son of man is revealed. In that day, he who shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down at table, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Take heed lest any man deceive you. For many shall come in my name, saying, "I am Christ"; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in various places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves: for they

shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be preached to all nations.

And when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake. But he that shall endure unto the end, the same shall be saved.

When ye shall see Jerusalem encircled with armies, then know that the desolation thereof is nigh.

Then let them that are in Judea flee to the mountains; and let them that are in the midst of it depart out; and let not them that are in the country enter thereinto.[77]

There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

THE DUTY OF CONSIDERATION AND MERCY

Be Considerate

It is impossible but that offenses will come;
But woe unto him, through whom they come!
It were better for him that a millstone were hanged about
his neck, and he cast into the sea,
Than that he should offend one of these little ones!

CHRIST AND THE CHILDREN

From a painting by Fritz von Uhde

The artist has a German setting to this famous incident in the life of Christ. He has given us a scene in a country schoolhouse—a group of little children of various ages, whose peasant fathers and mothers bring still younger children in their arms to be presented to the great Teacher.

While the picture is in general a study of childhood, the focus of our interest is the little flaxen-haired four-year-old who is giving Jesus a trustful hand and looking up into his face to assure herself that he is wholly as good as he seemed at first glance to be. This child is a perfect type of that simple trust and friendliness which the Master declares to be the essence of the kingdom of God.

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

Whosoever shall receive this child in my name receiveth me;
And whosoever shall receive me, receiveth him that sent me:
For he that is least among you all, the same shall be great.

It is not the will of your Father who is in heaven, that one of these little ones should perish.

Be Merciful

Jesus sat down, and taught them. And the scribes and Pharisees brought unto him a woman who had been taken in adultery. And when they had set her in the midst, they say unto him, "Master, this woman hath been found false to her husband. Now Moses in the law commanded us, that such should be stoned. But what sayest thou?"

This they asked, testing him, so that they might have wherewith to accuse him.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and wrote on the ground.

Then they who heard it, being convicted by their own conscience, went out one by one, beginning with the eldest, even unto the last; and Jesus was left alone, and the woman standing before him.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, "Woman, where are thine accusers? hath no man condemned thee?"

She said, "No man, Lord."

Jesus said unto her, "Neither do I condemn thee: go, and sin no more."

If ye do not forgive, neither will your Father who is in heaven forgive your trespasses.

OUR DUTY AS TO PROPERTY

Keep First Things First

Lay not up for yourselves treasures upon earth,
Where moth and rust doth corrupt,
And where thieves break through and steal;

"FOR HE HAD GREAT POSSESSIONS"
From a painting by George F. Watts

But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth corrupt,
And where thieves do not break through nor steal.

Sell that ye have, and give alms;
Provide yourselves purses which grow not old,
A treasure in the heavens that faileth not,
Where no thief approacheth,
Neither moth corrupteth:
For where your treasure is,
There will your heart be also.

No man can serve two masters:
For either he will hate the one, and love the other,
Or else he will hold to the one, and despise the other.
Ye cannot serve God and mammon [money].

Take no thought for your life, what ye shall eat or what ye shall drink;
Nor yet for your body, what ye shall put on.
Is not the life more than meat
And the body than raiment?
Behold the fowls of the air:
For they sow not,
Neither do they reap, nor gather into barns;
Yet your heavenly Father feedeth them.
Are ye not much better than they?

And which of you by taking thought can add one cubit unto his stature?
And why take ye thought for raiment?
Consider the lilies of the field, how they grow;
They toil not, neither do they spin:
And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field,
Which today is, and tomorrow is cast into the oven,
Shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, "What shall we eat?"
Or, "What shall we drink?" or, "Wherewithal shall we be
clothed?"
(For after all these things do the Gentiles seek):
For your heavenly Father knoweth that ye have need of
all these things.
But seek ye first the kingdom of God, and his righteousness;
And all these things shall be added unto you.

Take therefore no thought for the morrow;
For the morrow shall take thought for the things of itself.
Sufficient unto the day is the evil thereof.

The Parable of the Prudent Steward

There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said unto him, "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward."

Then the steward said within himself, "What shall I do? for my lord taketh away from me the stewardship. I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses."

So he called every one of his lord's debtors unto him; and said unto the first, "How much owest thou unto my lord?"

And he said, "A hundred measures of oil."

And he said unto him, "Take thy bill, and sit down quickly, and write fifty."

Then said he to another, "And how much owest thou?"

And he said, "A hundred measures of wheat."

And he said unto him, "Take thy bill, and write fourscore."

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto

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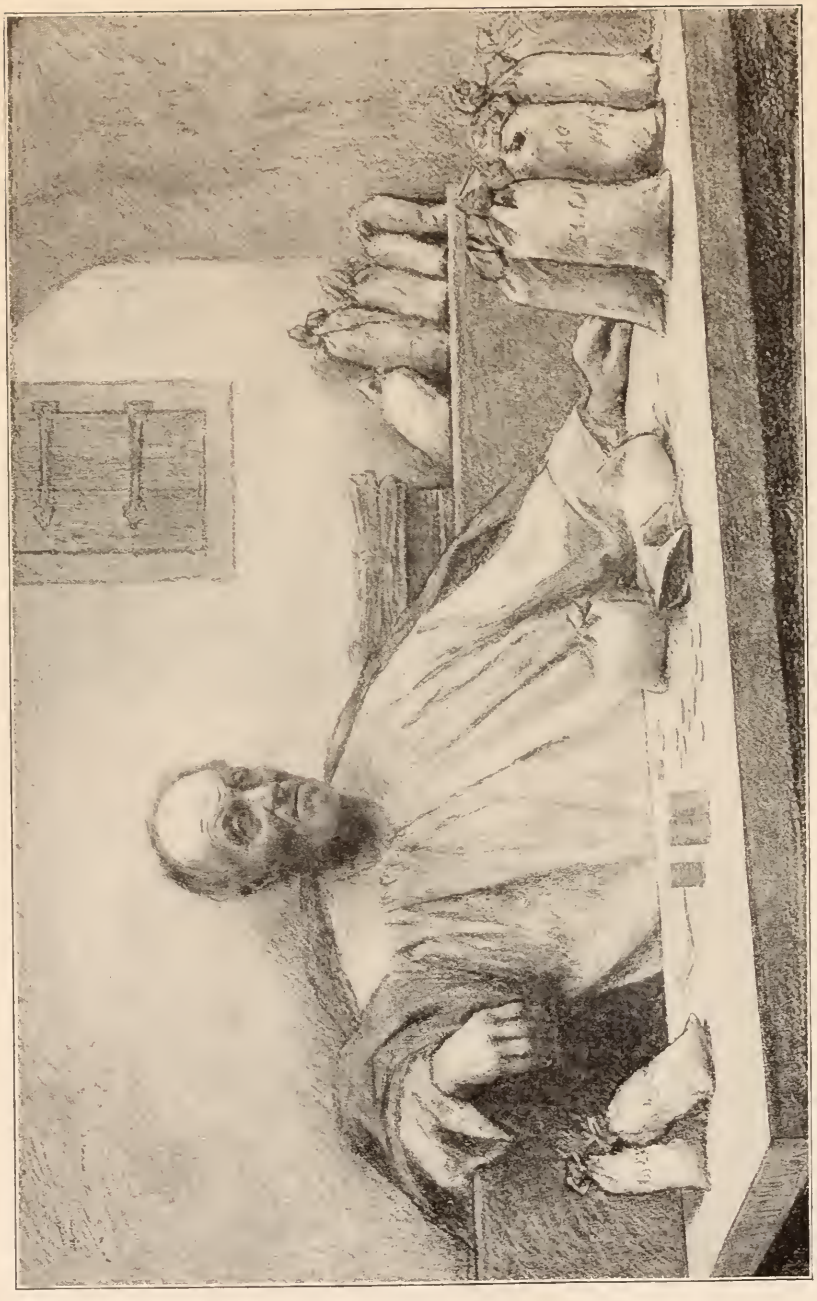
"GIVE AN ACCOUNT OF THY STEWARDSHIP"
From a drawing by Eugène Burnand

you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

The Parable of the Foolish Rich Man

The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits?" And he



"I WILL PULL DOWN MY BARNS AND BUILD GREATER"
From a drawing by Eugène Burnand

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said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.'"

But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?"

So is he that layeth up treasure for himself, and is not rich toward God.

THE DUTY OF BENEVOLENCE

It is more blessed to give than to receive.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

There came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, "Verily I say unto you, that this poor widow hath cast more in than all they who have cast into the treasury: for all they cast in of their abundance; but she, of her want, cast in all that she had, even all her living."

WARNINGS AGAINST FALSE TEACHINGS

When his disciples came to the other side, they had forgotten to take bread.

Then Jesus said unto them, "Take heed and beware of the leaven of the Pharisees and of the Sadducees."

And they reasoned among themselves, saying, "It is because we have taken no bread."

When Jesus perceived it, he said unto them: "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spoke it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?"

Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.

Do men gather grapes of thorns,
Or figs of thistles?
Even so every good tree bringeth forth good fruit,
But a corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit,
Neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

THE FAILURE OF TRADITIONS AND CEREMONIALS

They Do not Touch the Inner Life

Laying aside the commandment of God, ye [Pharisees] hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Then came to him the disciples of John, saying, "Why do we and the Pharisees fast oft, but thy disciples fast not?"

And Jesus said unto them, "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast."

He answered and said unto them [the Pharisees], "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, 'Honor thy father and mother': and, 'He that curseth father or mother, let him die the death.' But ye say, 'Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free.' Thus have ye made the commandment of God of none effect by your tradition.

"Ye hypocrites, well did Isaiah prophesy of you, saying, 'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they worship me, teaching for doctrines the commandments of men.'"

Jesus said unto the multitude:

"Not that which goeth into the mouth defileth a man,
But that which cometh out of the mouth defileth a man."

Then came his disciples, and said to him, "Knowest thou that the Pharisees were offended, after they heard this saying?"

But he answered and said, "Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

Then answered Peter and said unto him, "Declare unto us this parable."

And Jesus said: "Are ye also yet without understanding? Do ye not understand, that whatsoever entereth in at the mouth goeth into the belly, but not into the heart? But these things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, thefts, false witness, blasphemies. All these evil things come from within and defile the man; but to eat with unwashed hands defileth not a man."

The Old and the New

No man seweth a piece of new cloth on an old garment,
Else the new piece that filled it up taketh away from the old,
And the rent is made worse.
And no man putteth new wine into old bottles,
Else the new wine doth burst the bottles,
And the wine is spilled,
And the bottles will be marred:
New wine must be put into new bottles.[20]

No man also having drunk old wine straightway desireth new; for he saith, "The old is better."

Those Who Follow the Letter and not the Spirit

Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither permit ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater condemnation.

JESUS PRONOUNCES WOE UPON THE PHARISEES
From an engraving by Friedrich Overbeck

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Woe unto you, ye blind guides! who say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor." Ye fools and blind! for which is greater, the gold, or the temple that sanctifieth the gold? And, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it,

he is guilty." Ye fools and blind! for which is greater, the gift, or the altar that sanctifieth the gift?

Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Ye blind guides, who strain at a gnat, and swallow a camel![49]

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and adorn the sepulchers of the righteous, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets."

Wherefore ye are witnesses unto yourselves, that ye are the children of them that killed the prophets. Fill ye up then the measure of your fathers.

Ye serpents! ye generation of vipers! how can ye escape the judgment of hell?

ON KEEPING THE SABBATH

The Sabbath Was Made for Man

It came to pass, that he went through the wheat fields on the sabbath day; and his disciples began, as they went, to pluck the wheat.

Then the Pharisees said unto him, "Behold, why do they on the sabbath day that which is not lawful?"

And he said unto them, "Have ye never read what David did, when he had need, and was hungry, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and ate the showbread, which is not lawful to eat but for the priests, and gave also to those who were with him?"

And he said unto them:

"The sabbath was made for man, and not man for the sabbath:
Therefore the Son of man is lord also of the sabbath."

What Is Lawful on the Sabbath

I will ask you one thing: is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

It came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him who had the dropsy.

And Jesus answering spoke unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?"

And they could not answer him again to these things.

The ruler of the synagogue answered with indignation, because that Jesus had healed [the infirm woman] on the sabbath day, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

The Lord then answered him, and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

OUR DUTY TO THE STATE

When they had come to Capernaum, those who collected tribute money came to Peter, and said, "Doth not your master pay tribute?"

He saith, "Yes."

And when he came into the house, Jesus spoke first to him, saying, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute, of their own children or of strangers?"

Peter saith unto him, "Of strangers."

Jesus saith unto him: "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up. And when thou hast opened its mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

"Tell us [the Pharisees] therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said unto them, "Why make ye trial of me? Bring me a penny, that I may see it."

And they brought it.

And he said unto them, "Whose is this image and superscription?"

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TRIBUTE TO CÆSAR

From a sculpture by Domenico Mastroianni

They said unto him, "Cæsar's." And Jesus answering said unto them:

"Render to Cæsar the things that are Cæsar's,
And to God the things that are God's."

ON RELIGION IN ACTION

Faith Is a Requirement

Then said they [the people] unto him, "What shall we do, that we may work the works of God?"

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

The Parable of the Fruitless Fig Tree

A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

And he answering said unto him, "Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down."

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THE FRUITLESS FIG TREE
From a drawing by Eugène Burnand

He That Doeth the Will of God

Not every one that saith unto me, "Lord, Lord!" shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out evil spirits? and in thy name done many wonderful works?"

And then will I profess unto them, "I never knew you: depart from me, ye that work iniquity."

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock.

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell not:
For it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand.

And the rain descended,
And the floods came,
And the winds blew,
And beat upon that house;
And it fell:
And great was the fall of it.

AS TO DIVORCE

The Pharisees came to him, and asked him, "Is it lawful for a man to put away his wife?" trying him.

And he answered and said unto them, "What did Moses command you?"

And they said, "Moses permitted to write a bill of divorcement, and to put her away."

But Jesus answered and said unto them: "For the hardness of your heart he wrote you this commandment. But from the beginning of the creation God 'made them male and female.' 'For this cause shall a man leave his father and mother, and cleave to his wife; and the two shall be one flesh': so then they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."

And in the house his disciples asked him again of the same matter. And he saith unto them, "Whoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her that is put away doth commit adultery.

THE REWARDS OF THE CHRISTIAN LIFE

WHAT CONDITIONS MUST BE FULFILLED

THE Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

The disciples came, and said unto him, "Why speakest thou unto them in parables?"

He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

"For whosoever hath, to him shall be given,
And he shall have more abundance:
But whosoever hath not,
From him shall be taken away even that he hath."

If any man will do his will, he shall know of the doctrine.

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.

Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

But many that are first shall be last;
And the last shall be first.

REWARD THROUGH FELLOWSHIP WITH GOD

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

Whosoever shall do the will of my Father who is in heaven, the same is my brother, and sister, and mother.

Where two or three are gathered together in my name, there am I in the midst of them.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, for it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: so shall ye be my

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"IN MY FATHER'S HOUSE ARE MANY MANSIONS"
From a painting by Eugène Burnand

disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

THE REWARD OF FAITH AND SERVICE

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.

He that receiveth you receiveth me;
And he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward;
And he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple,
Verily I say unto you, he shall in no wise lose his reward.

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.

Whosoever shall confess me before men, him will I confess also before my Father who is in heaven.

Ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

THE REWARD OF LIFE ETERNAL

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life.

Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers ate manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

CHRIST AS PILGRIM

Detail from a fresco by Fra Angelico

It is said that the saintly monk Fra Angelico never began a painting except after fasting and prayer. In looking at this spiritual face of Christ, we can readily believe the statement, for it is the face of one whose citizenship is in heaven, the face of a pilgrim and a stranger who can tarry but a night. The full picture shows Christ in pilgrim garb being welcomed to the monastery by two monks. It was painted over the guest room door of the monastery of San Marco as a constant reminder of the hospitality which should be extended "In His Name" to all strangers.

Verily, verily, I say unto you, if a man keep my saying, he shall never see death.

Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but hath passed from death unto life. Verily, verily, I say unto you:

The hour is coming, and now is,
When the dead shall hear the voice of the Son of God,
And they that hear shall live.

The hour is coming,
In which all that are in the graves shall hear his voice,
And shall come forth:
They that have done good, unto the resurrection of life,
And they that have done evil, unto the resurrection of condemnation.

These shall go away into everlasting punishment;
But the righteous into life eternal

Labor not for the food that perisheth, but for the food that endureth to everlasting life, which the Son of man shall give unto you: for on him the Father, even God, hath set his seal.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.

Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

EXPLANATORY NOTES

THE PERFECT LIFE

The Heart and the Cross are the two symbols that sum up The Perfect Life. From the heart are the issues of life. In ancient days, the heart was regarded as the seat of the affections. It is the well-known symbol of love, and the Master's life was love incarnate. The Master's words were not put into writing at first, but treasured in the hearts of his disciples, and even now must be loved before they can become effective in the personal life. The Cross has been for centuries the symbol of redemptive love and of self-sacrificing service. It blossomed with flowers in the Catacombs and blazed with jewels at Byzantium; it carried the Christ through the Dark Ages, inspired the Crusaders, gave plan to the Cathedrals, and is today the sign in every church of Him whose life and words have given it an eternal glory.

MARY

From a sculpture by Luca della Robbia

THE LIFE AND MISSION OF JESUS

1. Herod, called "the Great," King of Judea, was the son of a pushing political leader, Antipater, of Idumea in southern Judea. Antipater sent his son Herod to Rome. There the brilliant, masterful, and unscrupulous young man made many friends. After various adventures, he received from the Romans the title "King of Judea," and by 37 B.C. had made good his title and had begun his reign.

To aid in establishing his power, Herod married the beautiful Mariamne, granddaughter of the banished Maccabean king Hyrcanus. He built numerous cities and temples, including Cæsarea with its artificial seaport on the Mediterranean, and the wonderful temple at Jerusalem. Loyal to his master, Augustus Cæsar, and mindful of Jewish feelings and laws, he held his power firmly to the end.

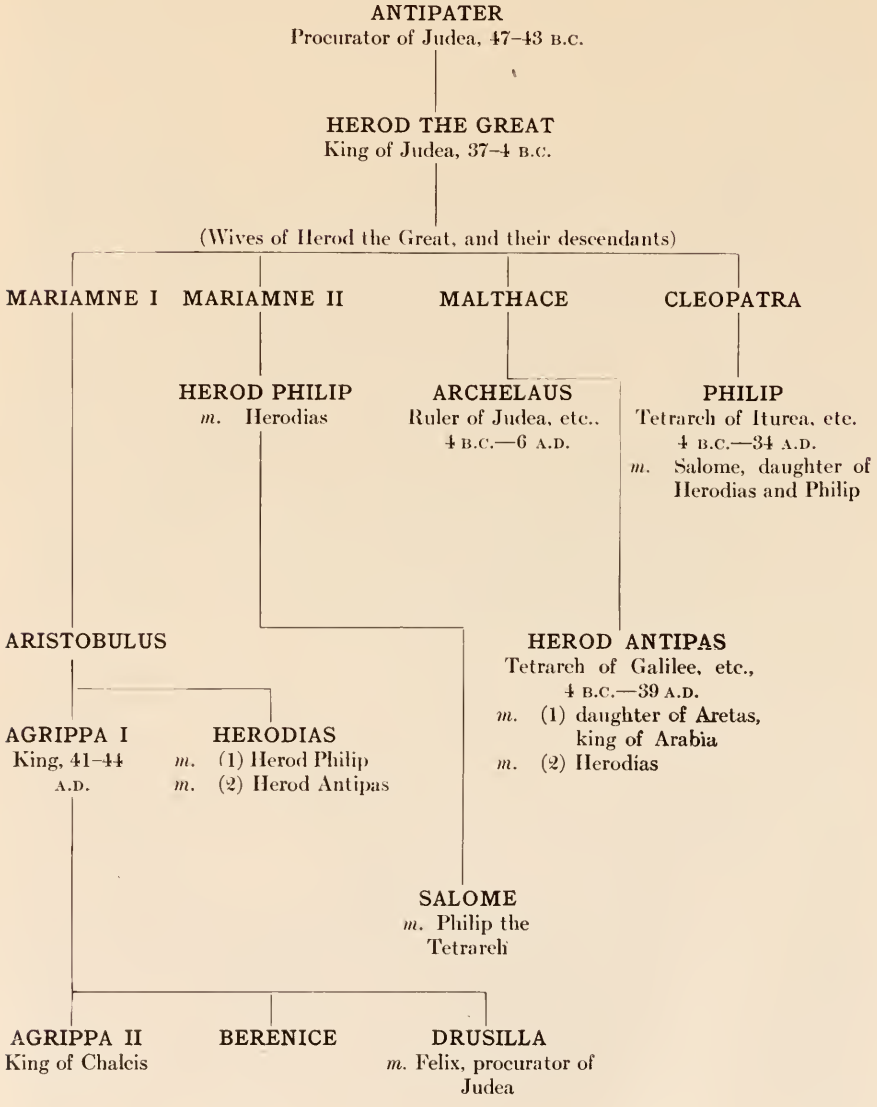
But Herod was a passionate and jealous tyrant, and, like King Saul, his evil nature grew on him. His domestic life was a series of tragedies. His wife Mariamne, whom he dearly loved, he embittered by murdering her young brother Aristobulus and her grandfather. Summoned by Mark Antony to face charges that might lead to his death, he left Mariamne in his brother Joseph's hands, with orders to kill her if Antony should kill him. Joseph unwisely revealed this instruction to Mariamne. On his return, the queen confronted him with her knowledge of his treachery, and as an outcome he had her tried on a false charge, convicted, and slain. He was distracted with remorse for this act, but his distress did not keep him from putting to death, later, his two sons by Mariamne, and also Antipater, his son by a former marriage.

Hated and feared by practically the whole nation, estranged from the survivors of his own family, and racked by disease, the old tyrant died 4 B.C., a few months after the date assigned to the birth of Jesus.

The accompanying chart of the Herodian family, on the following page, shows those members who figure in the New Testament story, with the links in their descent and their complicated intermarriages. The abbreviation *m.* means "married."

2. Mary as Represented in Art. This is a tradition of the mother of Jesus which has been perpetuated in religious art: "She was of middle stature; her face oval, her eyes brilliant and of olive tint, her eyebrows arched and black; her hair was of pale brown; her complexion fair as wheat. She spoke little, but she spoke freely and affably; she was not troubled in her speech, but grave, courteous, tranquil. Her dress was without ornament, and in her deportment was nothing lax or feeble." This description is said to have been given by Epiphanius in the fourth century, and to have been derived from a more ancient source. All the old traditions assume that the resemblance between Christ and his mother must have been perfect.

HERODS OF THE NEW TESTAMENT



THE EMPEROR AUGUSTUS

3. Cæsar. The Roman emperors who succeeded the great dictator Julius Cæsar adopted "Cæsar" as an official title. The Cæsars contemporary with the New Testament history were Augustus Cæsar, 27 B.C.-14 A.D., in whose reign Christ was born; Tiberius, 14–37, in whose reign Christ was crucified; Caligula, 37–41; Claudius, 41–54; Nero, 54–68; Galba, Otho, and Vitellius, 68–69; Vespasian, 69–79; Titus, 79–81; Domitian, 81–96; Nerva, 96–98; Trajan, 98–117 A.D.

4. The Christ of the Song. To the simple shepherds of Judea, the angelic messenger announced the coming of the Saviour of Israel. The idea of a world Saviour, as we conceive it today, was beyond the reach of their thoughts. To them, the words "which shall be to all people" meant all Israel, wherever they might dwell; and "peace among men in whom he is well pleased" meant the faithful of God's chosen race. It was this message to their own people that sent them to the manger where lay their King. A world message would have left them dazed and unenlightened. But we who inherit the full Gospel may properly put the conception of world salvation into our own singing of the angels' song.

5. The Wise Men. Clayton R. Bowen says: "The wise men of the East, or Magi, as the original text calls them, are apparently thought of as priests of the Mithra religion of Persia, the chief Eastern rival of Christianity as a world religion. They arrived in Jerusalem about two years

after the appearance of the star which announced the birth of the Messiah. Their number and names are not given. Later legend says that they were three, makes them into kings, gives them names, and tells much of their further adventures."

"The first was called Melchior," says the Venerable Bede. "He was an old man, with white hair and long beard; he offered gold to the Lord as to his King. The second, Gaspar by name, young, beardless, ruddy of hue, offered to Jesus in his gift of incense the homage due to his divinity. The third, of black complexion, with heavy beard, was called Baltasar. The myrrh he held within his hand prefigured the death of the Son of Man."

6. The Three Gifts. An interesting explanation of the symbolism of the gifts of the wise men suggests:

First, the gold represented the kingdom idea. In many lands, men have thought of religion as having to do with government, public affairs, and public morals. That was Confucius' whole theory of religion, a religion of law and reverence.

Second, the frankincense symbolized the mediator idea. Every race has had it. It was deeply believed in the East. Persia, from which perhaps the wise men came, had her Sosiosh. India had her Vishnu. Greece had her Prometheus, the god man, who stole fire from the gods to give to men, and who according to the story has ever since known the frankincense of expiation.

Third, the myrrh was to represent the idea of divine humiliation. Many peoples too have entertained this idea. Buddha was the son of a king, and became a beggar in order to become the Enlightened One.

7. Archelaus, son of Herod the Great, was named by his father king of Samaria, Judea, and Idumea. Augustus, in confirming Herod's will, gave him this jurisdiction but put him on probation, promising, if he succeeded, to give him the title of king. He proved to have the faults of his father without his power and skill, while the Jews over whom he ruled were a perverse and quarrelsome nation among whom the best of rulers could not have kept the peace. After nine turbulent years, his subjects sent an embassy to Cæsar to accuse him. As a result, he was banished, and a governor was sent to rule in his stead.

8. "A Day's Journey," for Galilean Passover pilgrims, would usually take them, on the first day, about ten miles. The modern village of El-Bîreh, probably the ancient Beeroth, on the main road northward from Jerusalem, is the regular place for such travelers to camp; and here, perhaps, the parents sought the missing boy.

9. John the Baptist, last of the prophets of the old dispensation, did a work that was distinctly his own, apart from his mission as the introducer of Jesus to the world of his day. Josephus, the Jewish his-

torian, says of John, "He was a good man and commanded the Jews to exercise virtue, both as justice toward one another and piety toward God, and so to come to baptism." This agrees with the record in the Gospels. The followers of John held together after his death and were found by Paul as a separate sect in Ephesus over twenty years later.

10. Pharisees and Sadducees. In his *Outline of History*, H. G. Wells says: "On the right, so to speak, are the high and narrow Jews, the Pharisees, very orthodox, very punctilious upon even the minutest details of the Law, intensely patriotic and exclusive. But against these narrow Jews were pitted the broad Jews, the Jews of the left, who were Hellenizers, among whom are to be ranked the Sadducees, who did not believe in immortality. These latter Jews were all more or less disposed to mingle with and assimilate themselves to the Greeks and Hellenized peoples about them. They were ready to accept proselytes, and so to share God and his promise with all mankind. But what they gained in generosity they lost in rectitude. They were the worldlings of Judea."

11. Publicans. While the direct taxes levied on the Jews were collected through their local sanhedrins, or assemblies of elders, the privileges of collecting revenue from customs and tolls were farmed or sold at Rome to capitalists who bid for the privilege, province by province, and paid cash into the imperial treasury. The successful bidder then sold the collection privilege of his province at a profit to sub-bidders, or "chief publicans," like Zaccheus of Jericho; and such a district tax-farmer in turn secured agents (publicans), like Matthew at Capernaum, to do the local collecting. The publican made his profit by collecting more than he turned in. He was thus hated both as an extortioner and as an agent of a foreign rule; and to the Zealot party, and in a measure to all the Pharisees, he represented the sin of acknowledging any rule but that of the Lord's own anointed king. Jews who took up such a calling were hated, despised, and counted as sinners against the Law.

12. Herod Antipas, "that fox," as Jesus called him, was a treacherous and crafty ruler, fond of building and fairly successful as a king. He was named by his father, Herod the Great, tetrarch, or quarter-ruler, over Galilee and Perea. As his capital, he built an extensive city near some warm springs on the Lake of Galilee, and named it Tiberias, after his patron, Tiberius, the Roman emperor. Among his seats, there was in the old land of Moab a large fortress named Machærus, which commanded a fine view of the Jordan Valley and the Dead Sea; and here, according to Josephus, he imprisoned and later slew John the Baptist.

Josephus gives the following reason for Herod's treatment of John. "Now when others [besides those whom he had baptized] came in crowds about him, for they were greatly moved by hearing his words, Herod, who feared lest the great influence John had over the people might put it into his power and inclination to raise rebellion (for they seemed to do any-

thing he should advise), thought it best, by putting him to death, to prevent any mischief he might cause . . . Accordingly, he was sent a prisoner, out of Herod's suspicious temper, to Machærus, the castle I before mentioned, and was there put to death. Now, the Jews had an opinion that the destruction of this army [sent by Herod against Aretas, the Arabian king] was sent as a punishment upon Herod, and a mark of God's displeasure against him."

13. Jesus' Appearance. No trustworthy record or tradition of our Lord's personal appearance has been preserved. The innumerable pictures of his face, even the earliest, are all imaginary. He was young; he must have had rare attractiveness and force of expression; and from the ease with which, ahead of his disciples, he climbed the steep side of the lake basin to find a quiet spot for his "sermon on the mount," we may infer his bodily vigor.

As to his dress, however, we may get some light from the customs of the time. In picturing the Master at work in Capernaum, the eminent scholar Franz Delitzsch, himself of Jewish birth and training, thus sees him:

"Our eyes were resistlessly attracted to Jesus, for he was the center of the group. He was not in soft clothing of byssus and silk, like the courtiers of Tiberias or Jerusalem, nor did he wear long, trailing robes, like some of the Pharisees. On his head was a white keffiyeh — a square of linen doubled so that a corner fell down on each shoulder and on the back, while a fillet round the head kept it in place. On his body, he wore a tunic which reached to his wrists and to his feet, and over this a blue tallith with the prescribed tassels of blue and white at the four corners, which hung down so that the under-garment, which was gray striped with red, was little seen. His feet, shod with sandals, not shoes, were only visible now and then, as he walked or moved."

14. The Beginning of the Public Work of Jesus. This entrance of Jesus into Galilee upon the forced closing of John's preaching marks the beginning of a new work for the Master. Here Jesus evidently began his public work as a preacher of the kingdom of God. At first, this consisted of a continuation of the preaching of John. Dr. Otis Carey makes the interesting suggestion that for some years Jesus had been a teacher, traveling according to custom with such youths as chose to become his pupils, that among these pupils were some of the disciples, and that some of our Gospel material represents the teaching of Jesus prior to his coming to the preaching and baptism of John.

15. Capernaum, as a recent writer reminds us, "was the densest center of Jewish population in all Galilee. Within this strongly commercial city, beside which ran the great artery of trade that extended from Egypt to Babylonia, were crowded as in no other city of Palestine 'the lost sheep of the house of Israel.' Stated in modern terms, it was the

great slum center of Palestine; and Jesus went there to establish what may be called, in certain of its aspects, a social settlement work.

"Capernaum was also a center from which great highways radiated to all parts of Palestine and Syria. A social leaven planted there would inevitably spread rapidly and widely in all directions. Capernaum was the center of that broad field which appealed powerfully to Jesus, not only because of its crying needs, but also because here he could demonstrate under the most rigorous yet representative conditions the social

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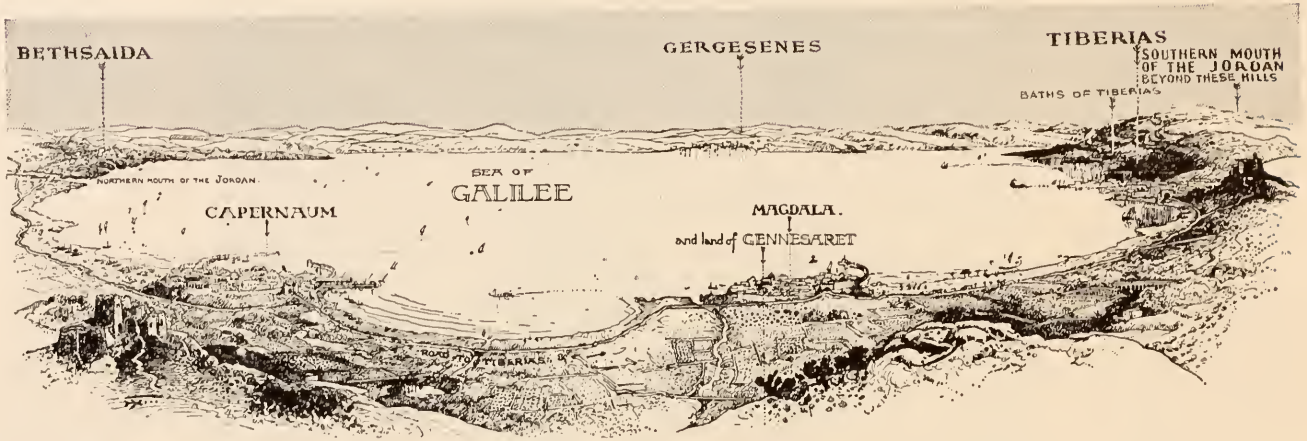
HERD OF GOATS AT THE GATEWAY OF CAPERNAUM

The goats belong to the Bedouins who drive their flocks into this vicinity in the late winter. The wall bounds the inclosure which is owned by a company of German Franciscan monks. The stone house on the left is the monastery. They chose this spot in the belief that old Capernaum lay under the soil. This assumption has been completely proved by the relics they have uncovered, for among them is the beautiful synagogue, the enlarged and renovated synagogue, of that Gentile centurion of the New Testament of whom the Jews said, "He loveth our nation, and he hath built us a synagogue."



PICTORIAL MAP OF THE SEA OF GALILEE AND SURROUNDINGS

In the time of Christ there were nine cities and forty villages clustering about this little sea; but now they have all vanished except the city of Tiberias, and here and there a little cluster of wretched houses.

Beginning on the left, note the following details:

1. Bethsaida, the home of Andrew, Philip, and Peter.

2. The road coming from across Jordan and passing Capernaum. On this road, near the entrance to the city, was the customhouse where Matthew was called to be a disciple.

3. Capernaum, here represented with its breakwaters built to protect the fishing fleet in which Peter and the sons of Zebedee owned a share.

4. The plain between Capernaum and Magdala, which at this point is about three miles broad, the only level ground of any extent around the lake. Here, in Christ's time, the villages were most numerous.

5. On the farther shore, the country of the Gergesenes (Gadarenes), where the demoniac was cured.

6. On the near bank, Magdala, the great emporium where the disciples probably sold their fish, which were here pickled and then shipped to all parts of the world.

7. The city of Tiberias on the extreme right, so detested by the Jews because of its builder and its Greek population that Jesus and his disciples never entered it.

principles which he wished to establish. These reasons alone explain why the peasant from an upland village in Galilee broke completely with his familiar environment and plunged into the heart of a great city and made it the chief scene of his brief but intensely strenuous public activity."

16. Synagogue. This word was at first used to mean an assembly, but later designated the place of meeting for worship. The building was usually rectangular and plain, but sometimes it was ornately decorated. It consisted of two parts: the one, called the temple, contained the ark, or chest, in which was a copy of the Book of the Law; in the other part, the body of the church, the congregation was assembled. The people sat on one side facing the temple; on the other sat the elders, with their backs toward the temple and facing the people. Between them was the reading platform, on which the reader stood to read the lesson or sat down to teach.

"The ruler of the synagogue" was the chairman and president, who looked after the order of worship, selected and scrutinized the speakers, had the care of the building, and in general saw that the service was carried on in approved fashion. The service consisted of prayer, readings from the Law and the Prophets, an address, and the benediction. In reading from the Prophets, the person who was to comment upon them seems to have been permitted to make his own selection. Persons believed to be acceptable were asked to speak, or might seek the privilege. Jesus was accustomed thus to address the people, and the early Apostles made use of the Jewish synagogues in the various countries they visited. The synagogue service much resembled that in a modern non-liturgical Christian church. It had some features of a forum. The synagogue is still "the vital center of Judaism," and has had tremendous influence in preserving to the Jews the religion of their fathers.

17. Galilee in the Time of Christ. "Galilee was the richest and most varied province; Judea, the most secluded and barren. In the north, Galilee was guarded by the snowy crown of Hermon and the wooded slopes of Lebanon, and was graced in the south by Carmel and Tabor, while in the southeast it embosomed the Lake of Gennesaret, out from which opened those glorious plains that were to the fond imagination of the people as the garden of God. On the west, its table-land overlooked the blue sea where went the stately 'ships of Tarshish.' And the land was rich in men — the fields in husbandmen, the towns and villages in merchants, the lake in fishermen. One who knew and loved it said, 'It is a fertile land and full of meadows, where trees of every kind grow, and promises through its luxuriant fruitfulness a rich reward even to the most miserable husbandry.' The people were mainly, but not entirely, of Jewish descent. Their land was too open and busy to be exclusive, the people too remote from Jerusalem and too jealous of its priesthood to be dominated by the narrower Judean ideal.

"In Galilee, there were Gentile cities like Scythopolis, and cities like Tiberias, where Greeks dwelt and where Greek culture and art were not unknown. Through it, too, there was continually flowing a stream of commerce; and Syrians and Arabians, Phœnicians and Greeks, often made their homes in a land which was a highway of the nations. But while this contact with a wider world made the men of Galilee more open in mind and heart than the men of Judea, it did not make them less devoted to the faith and hope of Israel."—A. M. Fairbairn

18. The Roof was apparently the ordinary roof of a Galilean peasant's house, made of poles resting on the walls and covered with thatch which could easily be lifted off. As this roof just cleared the height of a man, it was not hard for the four bearers, with the aid of those below, to lower their corners of the mat, or "bed," and so get the sick man safely to the floor.

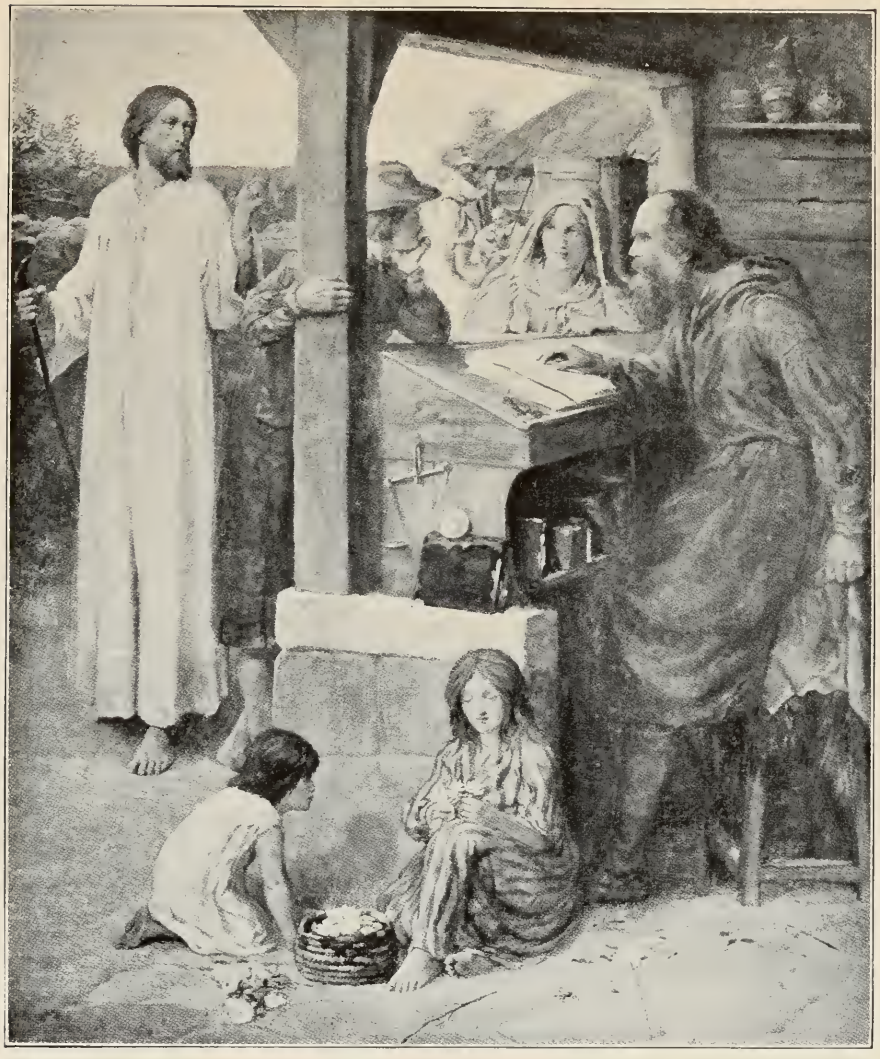
19. Levi the Collector. Capernaum, on the northwest shore of the lake, was a busy commercial city, the center of a large fishing industry and the point where a main caravan road from over the Jordan passed between the lake and the hills. Here there was a customhouse for collecting the imperial revenue taxes. Levi, otherwise called Matthew, whom Jesus saw here "sitting at the receipt of custom," was one of the city's business men. Some twenty years after this, he gathered and wrote out, probably in Aramaic, a collection of the teachings of Jesus, which later formed an important part of the Gospels of Matthew and Luke.

20. New Bottles. In the Orient, wine, like water, milk, and other fluids, is kept in "bottles" made of animal skins. When new, these are soft and tough; but when old, they are brittle and will crack and tear under pressure. New wine in process of fermentation expands with gas, and therefore must be kept in new wine skins. The old skins will do for old wine only, the working of which has ceased.

21. Plucking the Grain on the Sabbath. In Eastern countries, the fields have no inclosures and the crops are raised with comparative ease. It has always been lawful for the passerby to pluck and eat standing grain. It was the technical violation of the Sabbath to which the Pharisees objected, for they went so far as to consider the mere plucking of the grain and the rubbing off of the hulls as labor which was forbidden by the letter of the Law.

"Yet by another quibble," says William J. Dawson in his *Life of Christ*, "it was permitted to a man to remove a whole sheaf from the field, if he had previously laid upon it a spoon in common use; for it was not sinful to remove the spoon, and the sheaf might be removed with the spoon, the sheaf being treated as part of the spoon for the time being!"

Dr. Charles A. Briggs also calls attention to the Levitical law forbidding the eating of any grain until the sheaf of firstfruits had been pre-



THE CALLING OF MATTHEW

From a painting by Clement O. Skilbeck

Matthew was a customhouse officer. His post was on the highroad at the entrance to the city of Capernaum—for all foodstuffs entering the city were subject to taxes.

Jesus found him in the line of duty, but within Matthew the business man he could discern the greater Matthew, the evangelist, and so called him from the pursuit of personal interests to a higher task.

sented at the sanctuary. He thinks that this may have added to the Pharisees' sense of impropriety, and infers hence that this journey of Jesus was early in April, before the usual time for the formal presenting of the sheaf.

22. Herodians. They were the Jewish party friendly to Herod Antipas. They apparently counted Herod the Great and his family the legitimate successors of the Maccabean kings, and so the only lawful rulers of the land. They were therefore opposed to Pilate, or any other Roman governor. Evidently, it was their sympathy with the Pharisees on the Sabbath question that caused them to join the conspiracy against Jesus.

23. The Messiah's Works. Back of these words of Jesus lies that extended picture of the Servant of Jehovah, God's minister of mercy who is to serve and suffer, which is given on page 82, Volume Four. Jesus takes this as his conception of the Messiah, rather than the idea, cherished by the people, of a conquering and delivering king, or that of a stern judge, such as John himself had foretold. He then tells John's messengers to report what they find him doing, that John may judge for himself whether Jesus fulfils in his works this higher conception of the Messiah.

24. The Shaken Reed. The Jordan reed is from twelve to fifteen feet high. It gracefully waves an immense white, plume-like blossom, "so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position."

25. Family Opposition to Jesus. So far had Jesus outgrown the spiritual vision of his own family that they neither understood nor approved his public activities. Evidently, they feared serious trouble. They could see that his bold contradiction of the Pharisees would erelong bring on him the judgment of the Sanhedrin at Jerusalem; and that in the overflowing public favor which might for a time avert this lay a yet greater danger not only to him, but to themselves as his kinsfolk, and to all his adherents. On less provocation than this, Pilate had already slaughtered many whom he counted insurrectionists against the power of Rome. People were already whispering, "Is not this the Christ?" Let but this cry burst forth publicly, and the governor's stern vengeance would quickly follow. For Jesus to meet as he did this loving solicitude took courage and conviction of the highest order.

26. The Multitude. The presence of this vast throng constituted for Jesus a serious problem. Their motives in coming were, for the most part, curiosity as to the new teacher himself, and hope with regard to his powers of healing; they could be instructed only in parables that few of them would understand; they had physical needs that must be provided for; and for his own necessities for rest and quiet they had no consideration whatever. So here we see him first getting them at speaking dis-

tance with the use of a boat, and then, at the close of day, securing a night's rest by the heroic device of sailing directly across the gusty lake, instead of trying to reach his home in Capernaum.

27. The Swine-owners were no doubt well to do citizens of Gerasa or some other of the adjacent Greek cities. The population of this region in Jesus' day was largely Gentile; and it was to feed them that these swine were being raised. The owners therefore were not likely to appreciate or sympathize with the work of Jesus; still less to understand what he had come to teach. They did understand and resent the loss of their swine.

28. The Decapolis. The ten cities that constituted the mutually defensive league known as the Decapolis were Scythopolis, Hippos, Damascus, Gadara, Raphana, Kanatha, Pella, Dion, Philadelphia, and Gerasa. All of these except Damascus are today in ruins, and are comparatively unknown. Scythopolis, the only one west of Jordan, was the Beth-shan of the Old Testament, where the body of King Saul was hung after his death. Gadara was visited by Jesus. Gerasa, whose beautiful Roman ruins date from the latter part of the second Christian century, was quite possibly built upon the site of the ancient Ramoth-gilead. Pella was the city to which the Christians of Jerusalem fled for safety just before the destruction of the Holy City.

29. "His Own Country"— that is, Nazareth and the surrounding fields. This visit came after many works of healing at Capernaum and other cities near the lake. The remarks of the villagers, indeed, sound as if Jesus had been away from his boyhood home for some years, though not so long but that his old neighbors could easily recall him. This is easy to understand if we accept the view that he had been engaged in teaching youth before his attendance on the preaching of John.

30. No Sign Given. This clear statement by Jesus that he would not seek to win his hearers' faith by working signs before them, but that they should rather heed his preaching, as the Ninevites heeded Jonah, agrees with the account which we have had of the Temptation. We learned in that part of our story that Jesus rejected the tempter's proposal to establish his Messiahship by casting himself down from the pinnacle of the Temple so that all might see the miracle and believe. They must yield to the spiritual force of his mission or remain unconvinced. Jesus emphasizes the same point in his parable of the Rich Man and Lazarus. "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

31. Mary Magdalene, that is, Mary of Magdala, had been cured by Jesus of an affliction of extraordinary malignity, and she was correspondingly grateful. She seems to have headed the group of devoted women who followed Jesus and his disciples and cared for their earthly

needs. She had sufficient means to enable her to take the lead in these womanly ministries. As Magdala was a village on the western side of the lake, a few miles north of Tiberias, Herod's capital, we see that she and Joanna were neighbors; and they may have been old friends.

32. A Critical Time. Notwithstanding his fatigue, Jesus seized these few hours of loneliness as a time of prayer. The fact indicates that it was for him a time of unusual perplexity and strain. We can see how this must have been so. The popular excitement concerning the Galilean work had been steadily growing, as the anxiety of Jesus' mother and brethren had already shown. This wonderful feeding of the multitude would raise still higher the people's wild hope that in Jesus they had found at last God's great deliverer, who should bring them liberty, peace, and plenty. If he let this go on, conflict with Rome was certain; if he should check it, not only the crowds but many of his followers would fall away. Again the temptation to win by serving the Evil One came before him; and again he faced the issue and won his spiritual victory. When in the Passover moonlight he descended to the shore, his future course was clear in his mind.

33. The Boat in the Storm. The place of the feeding of the multitude was probably in a meadow on the northeast shore. Jesus had retired to the hills between this place and the mouth of the Upper Jordan, where he had asked that the boat call for him. During his absence, however, the wind from snowy Hermon had suddenly begun, as it often does now, to blow down the gorge of the upper river into the hot basin of the lake. This blew the boat away from the point where it was to meet Jesus. The narrative tells us how Jesus met this difficulty, and how the boat, sailing before the now gentle breeze, reached in the morning the Plain of Gennesaret, which lies on the west shore, between Capernaum and Magdala.

34. The Transition. We can now see the outcome of that crisis that followed the miracle of the feeding. With the Pharisees daily more embittered, Herod ominously interested in the stories about this wonder-worker, and the Galileans losing faith in one who persistently declined to be hailed as their Messiah, it was time, Jesus saw, to bring his public ministry in Galilee to a close. Now his main attention must be given to the training of his disciples. He therefore left Galilee and its crowds, and went into Phœnicia, beyond Herod's jurisdiction, seeking to pass through the villages unannounced and unknown. Except for his childhood visit to Egypt, this was the only time, so far as our records tell, when Jesus was outside of Palestine.

35. Cæsarea Philippi, capital of Philip the tetrarch, lay in a recess on the southern slopes of Mount Hermon, nearly twelve hundred feet above sea level. It occupied the site of an old shrine of the god Pan; whence its modern name Banias. It was a few miles east of the old Hebrew

town of Dan. A spring, still copious, but now much choked with fallen rock, formed part of its natural features; and the surrounding country was and is well watered and wooded — a resting place to be desired. Philip named his capital after Augustus Cæsar, adding his own name to distinguish the city from his father's Cæsarea on the coast. Not into this Gentile city did Jesus and his disciples now come: they found their more congenial shelter in the peasant villages of the surrounding country and the groves that lay along their way.

36. The Mount of Transfiguration. Mount Tabor, east of Nazareth, was regarded by the early church as the mount of Transfiguration; and on its rounded top are the ruins of an old church bearing witness to that belief. The Scriptural indications, however, clearly show that the Transfiguration occurred somewhere on Mount Hermon. Jesus was teaching in the vicinity of Cæsarea Philippi; and the secluded upper valleys of this great mountain lay near at hand.

37. Lepers. Leprosy in the Bible evidently included ailments not now so diagnosed. Until the modern discovery of the use of chaulmoogra oil, the real leprosy was counted incurable, though its course was sometimes considerably retarded. The Old Testament law, while providing for the segregation of lepers, furnished a way by which one whose symptoms had disappeared might be certified by the priest as clean, and therefore free from the ban. "Simon the leper," in whose house at Bethany Jesus was entertained, was evidently such a recovered man.

Jesus directs these ten cleansed men to go to the priests and receive their coveted certification.

38. Nationality in Dress. We of the West might think it strange that this grateful man, whose countenance was probably very like that of his companions, should so easily be known as a Samaritan. No Easterner would wonder at this. In the Orient, the nationality and the religion of a man are expressed in his dress; and in any transaction, however secular and casual, these facts regarding each participant are kept in mind. In this case, we see to how great a social depth the ten outcasts were fallen, that the Jews and the Samaritan should sit and beg together.

39. The Dispute. This is a significant indication that the disciples felt events to be moving toward a crisis when their Master must reveal his Messiahship to the world and begin a reign that God would somehow make successful. One of their number, Simon the Zealot, stood for an out and out break with Rome at any and every opportunity, be the personal consequences what they might. The others, while not going so far, evidently had such faith in Jesus, founded on their experiences in his company, that they could not imagine his undertaking any enterprise that he did not carry through. It was now time, they thought, to file their claims for honorable posts in the coming kingdom.

40. The Sons of Thunder. By this expressive Hebrew phrase, Jesus has given us his idea of the fiery and explosive disposition of the two sons of Zebedee the fisherman. This proposal of James and John to destroy the inhospitable villagers by lightning may have been the occasion when Jesus first gave them the title. Their desire to silence the man whom they found healing in Jesus' name, and the request which they, and their mother on their behalf, made for seats, the one on the right hand and the other on the left of the Lord in his kingdom, confirm this impression. John shared with Peter the early leadership of the church in Jerusalem; and James was martyred by Herod Agrippa I in 44 A.D. Paul's early letters represent John as active in Jerusalem, though James the Lord's brother took the lead. An early tradition says that John, like his brother, was slain at Jerusalem. This agrees with Jesus' prediction that they would both be baptized with the baptism he had to undergo.

41. *An Ingenious Old Parable*, found in the Rabbinical books, emphasizes the lesson here taught by Jesus:

"A man had three friends. Being summoned to appear before the king, he was terrified, and looked for an advocate. The first friend, whom he had counted the best, altogether refused to go with him. The second replied that he would accompany him to the door of the palace, but could not speak for him. The third, whom he had held in least esteem, appeared with him before the king, and pleaded for him so well as to secure his deliverance. Every man has these three friends. When summoned by death before God his Judge, the first, whom he prized — his money — will not go with him a step. The second — his friends and kinsmen — will accompany him to the tomb, but no further; nor can they deliver him in the judgment. But the third, on whom he had counted the least — the law and his good works — will appear with him before the King, and will deliver him from condemnation."

42. The Triumphal Entry. By riding into the city on an ass's colt, Jesus fulfilled the well-known prophecy of Zechariah as to the manner of the Messiah's coming to his kingdom. The strewing of the way was a tribute paid in the East, then and now, to a royal entrance; its significance was understood by all. The song, "Save now" (Hosanna), was equally well understood as that with which the loyal Jews were to greet their coming king. This, then, was the public avowal by Jesus of his purpose to proceed with the career for which he had been chosen by the Father. It marked the reversal of his former policy of silence and refusal of Messianic recognition, and could have no other end than a conflict with the Jewish leaders on one side and the Roman power on the other.

43. The Temple of Herod. Herod was a great builder, and nowhere did he build so gloriously as at Jerusalem. Most of his structures had secular uses; but to counteract the bitterness which the Jews as a whole felt toward him, he built the Temple, by far the most sumptuous of all

A STREET LEADING TO HEROD'S PALACE

his buildings. In fact, so tremendous were his plans that they were not fully executed at the time of his death. "Forty-six years was this Temple in building."

In order that the platform might be ample to hold all the courts and cloisters, Herod first enlarged the area in which the Temple was to stand by building there huge substructures, pillars, vaults, and retaining walls. These substructures are shown in the accompanying picture. The east wall is on the right of the nearest corner, and the south wall is on the left. You are looking northwest.

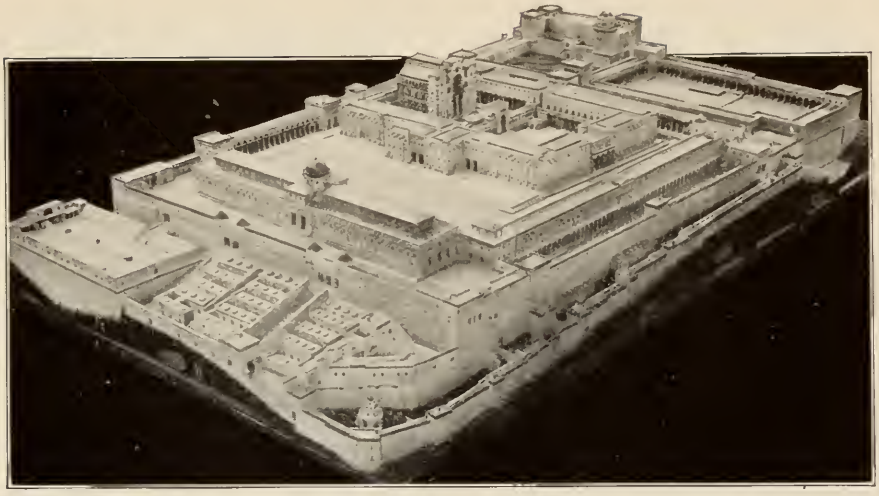
The Temple area was surrounded by four roofed cloisters. Those on the west and north had no special name. Solomon's Porch was on the east, overlooking the Kidron Valley. On the south lay Herod's Porch, or the Royal Cloister. This whole arcade was a resort for persons with public, literary, or professional business. Here the teachers of Israel held their classes, and here also Jesus taught.

The columned cloister on the west side ran along the wall separating the Temple from the Valley of the Tyropœon, and had three gates. The cloister on the north wall had only the Gate Tedi in the center. Along the whole north wall was the high platform of the Fortress of Antonia, built by Herod and taken possession of by the Romans. The lofty tower of this stronghold overlooked the Temple courts. A stairway came down from it to the Gate Tedi; and it was on this stairway, probably, that Paul made his defense after his arrest.

The Court of the Gentiles was the space within the hollow square formed by these four porticoes. It was paved with alternate blocks of red and white marble. Passageways led up to this court from the city through gateways in the walls. It was a great place of resort for Jews and Gentiles, and became at length a place of business. On this floor were the money changers and the sellers of sacrificial animals.

The Sacred Inclosure, in the northern part of this large court, occupied a terrace eight feet higher than the floor of the square, reached by flights of steps. Around it was an ornamented balustrade of stone, on which were inscriptions in many languages warning foreigners not to enter it, under the penalty of death. Paul was arrested because the Jews supposed he had led Gentiles into this sacred space. Within it was the Temple proper, with its courts, walls, and buildings. It was divided into two parts, an eastern and a western, by a wall in which was a large and richly decorated gateway.

The Court of the Women was simply the eastern end of this Sacred Inclosure. It was on a terrace three feet higher than the Inclosure, and was surrounded by high walls. It was in the shape of a square, with one gate in the middle on each side. The gate on the eastern side was probably the "Gate Beautiful." The women could go no farther than this court; but from an upper gallery they could witness the sacrifices. The Court of the Women was also called the Treasury, because in it there



THE TEMPLE OF HEROD
From a model by Schick

were thirteen treasure chests fastened along the wall. Here Jesus sat and observed the worshipers bringing in their gifts.

The Court of Israel, or Court of the Men, was a terrace in the west end of the Sacred Inclosure, ten feet higher than the Court of the Women. Opening into this court was the session room of the Sanhedrin.

The Court of the Priests was three feet higher still than the Court of the Men, and was separated from it by a low balustrade, around which the men stood and witnessed the sacrifices. Within the Court of the Priests, before the Temple, stood the great Altar of Burnt Offering, fifteen feet high, and thirty-six feet square on the top. Around the altar were marble tables. Here the animals were slain.

Finally, on a terrace eight feet higher than the Court of the Priests, rose the Temple itself. It was made of white marble, and its whole façade was covered with plates of gold. Along the wall ran golden vines and clusters of grapes, the typical plant and fruit of Israel. Herod had the good sense to train priests in the art of masonry, so that none but holy hands might construct this sacred edifice. He himself lavished great wealth upon it.

The Temple had four parts:

a. The Vestibule, which extended across the whole front, and was built of marble richly ornamented.

b. The three-story chambers, which ran around three sides of the Temple wall, and were used to furnish lodging for the priests during their two weeks of service each year.

c. The Holy Place of the Temple, which was thirty feet wide and sixty feet long. The doors leading to it from the Vestibule were plated with gold, and both floor and ceiling were of gold. In the Holy Place stood the golden altar of incense, upon which incense was offered morning and evening. On the one side was the golden candlestick, with its seven branches, kept constantly burning; on the other was the golden table for showbread, on which loaves were placed every Sabbath.

d. The Holy of Holies, which was thirty feet long, thirty feet wide, and thirty feet high. It was separated from the Holy Place by a veil, said to have been eight inches thick. No one ever entered this place except the high priest, who did so once a year, on the Day of Atonement.

44. Injustice in the Temple. It was not reverence alone that moved Jesus' indignation here, but also the oppression and fraud practiced on the worshipers at the Temple. These illegal concessionaires were guilty of all sorts of abuses. A money changer, it is said, could by extortionate exchange make a profit amounting to thousands of dollars a year, since every pilgrim had to pay his annual tax with a Jewish half-shekel. It has been further stated that a pair of doves, the legal equivalent of the more expensive animal sacrifice, was normally worth about four cents, a price which even the very poor could pay, but that these "sharks," by various devices, could make the cost more than four dollars. The priests stood ready to reject as ceremonially unfit any offering bought of a dealer not in league with them. Of course, all these profiteers had to divide profits with the "men higher up"— the chief priests, and also the high priest, head grafter of them all. This was the "machine" against which Jesus dared to strike a blow.

45. The Chief Priests. These twenty-four dignitaries, holding seats in the Sanhedrin, or great council of Seventy, were heads of the twenty-four courses into which the priestly clan was divided. With their leader, the high priest, and his family, they constituted the strength of the Sadducees, or liberal party. Touched to the quick by Jesus' bold attack on their sources of ill-gotten gain, they now join with their enemies the Pharisees in a determined effort to put him out of the way.

46. Resurrection was a doctrine which had grown up among the later Jews, as the outcome of their sufferings and persecutions. They taught that the Messiah would call the faithful prophets and martyrs from their graves to share with the living the glory and happiness of the new age. The Pharisees ardently held to this expectation. The Sadducees, less emotional, stood on the general Old Testament teaching that God's rewards and punishments are sufficiently bestowed in this present life. In the case submitted to Jesus, besides their desire to entangle him, these Sadducees also sought to show what they considered the absurdity of their adversaries' doctrine.

47. The Pharisees, or "Separatists," were the direct descendants of that strict party which rallied to the support of the first Maccabees. They seem not to have assumed the distinct title of Pharisees until about 135 B.C., in the reign of John Hyrcanus.

They were devotees of the Law, which they almost deified. Their special observances were those of the Sabbath, of tithing, and of ceremonial purity. By the time of Jesus, they had added to these the custom of fasting twice a week. To the Pharisee, "the Law" had come to mean the oral as well as the written statutes; that is, all the interpretations and ordinances by which the simple ancient code had become elaborate and burdensome. According to their teaching, righteousness was the product of legal observance.

The Pharisees believed in the freedom of the will, the resurrection and blessedness of the righteous, the literal earthly triumph of the Messiah, and the restoration of the kingdom of Israel by divine act. They were prominent in the Sanhedrin, were leaders in the synagogues, and were popular with the people. During the lifetime of Jesus, they were the chief antagonists of his work; and they were active in the persecution of the early Christians.

"To the Pharisaic party," says Stalker, "belonged most of the scribes. These were so called because they were both the interpreters and copyists of the Scriptures and the lawyers of the people; for, the Jewish legal code being incorporated in the Holy Scriptures, jurisprudence became a branch of theology. They were the chief interpreters in the synagogues, although any male worshiper was permitted to speak if he chose. They professed unbounded reverence for the Scriptures, counting every word and letter in them. They had a splendid opportunity of diffusing the religious principles of the Old Testament among the people, exhibiting the glorious examples of its heroes and sowing abroad the words of the prophets; for the synagogue was one of the most potent engines of instruction ever devised by any people. But they entirely missed their opportunity.

"They became a dry ecclesiastical and scholastic class, using their position for selfish aggrandizement, and scorning as a vulgar and unlettered herd those to whom they gave stones for bread. Whatever was most spiritual, living, human, and grand in the Scriptures they passed by."

48. Phylacteries were small leather cases containing slips inscribed with key texts from the Law. Two were worn, one between the eyes on the forehead, the other on the inside of the left arm, near the heart. Of certain laws, the Pharisees found it written, "Thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes." This they took literally. The custom appears to have started among the Pharisees during the reign of John Hyrcanus. The word means an amulet, or protective charm; indicating that by Jesus' day the phy-

lactery had come to be considered as a protection against the evil eye. Orthodox Jews still wear their phylacteries at times of daily prayer.

49. Gnats and Camels. The Pharisee strained his drink, lest the dead body of a gnat floating therein might touch him, and so, according to the ancient law, render him ceremonially unclean; yet the same man was ready to commit sins in reality so much more grievous that the comparison was well represented in the case of one who would carefully strain out from his drink a gnat, but swallow a camel.

50. The Cup of Remembrance. In *The Syrian Christ*, Abraham M. Rihbany says: "At our feasts, we always drank the wine out of one and the same cup. To us, the one cup meant fellowship and fraternal communion. It is also customary for a gracious host to request as a happy ending to the feast that the contents of one cup be drunk by the whole company as a seal of their friendship with one another. Each guest takes a sip and passes the cup to the one next to him, until all have partaken of 'the fruit of the vine.' . . . Rarely do friends who have been feasting together part without this request being made by those who do not expect to meet with their friends for a time — 'Remember me when you meet again.'"

51. The Temple Police. Under the high priest's authority, a large force was maintained in and around the Temple to preserve order, enforce regulations, and make arrests. It was a company of these, armed and ready for the resistance expected from Jesus' friends, who now appeared.

52. Annas and Caiaphas. Annas was high priest during the boyhood, and Caiaphas during the manhood, of Jesus. Annas' five sons and a son-in-law, Joseph Caiaphas, in turn held the office of high priest. The family had amassed a large fortune through their ill-gotten temple gains. It was probably because of his political shrewdness that Annas sat with Caiaphas in the trial of Jesus, and later in the examination of Peter and John.

53. The Sanhedrin, or council of the Jews, was the supreme court of the nation, with jurisdiction over Judea and considerable influence among orthodox Jews everywhere. It consisted of seventy-one members: the high priest presided; then came the twenty-four chief priests; and with them sat "the scribes and the elders," learned and devout Pharisees representing that party. The Sanhedrin heard accusations having to do with questions of the Jewish law, and had power to arrest and imprison; but sentences of death were subject to review and confirmation by the Roman governor. Ordinarily, it sat in its own council room in the Temple; but it might in an emergency meet elsewhere.

54. Pontius Pilate was the Roman procurator of Judea, Samaria, and Idumea during the manhood of Jesus. In his obstinacy, cruelty, and

ROCK OF THE APOSTLES—SCENE OF THE BETRAYAL

violence, he was a typical provincial ruler. He went out of his way to offend Jewish scruples, and he was exceedingly disliked. He acknowledged the innocence of Jesus and would have been glad to set him free; but he recognized the fact that any further unpopular act on his part would endanger his position. As a matter of fact, an act of violence not long after the crucifixion of Jesus was the cause of his removal, and he was sent to Rome for trial. Here he languished in prison for some time, and according to an early tradition was exiled to Vienne, in southern France, where he committed suicide. The legend that he was buried in Lake Lucerne at the foot of Mount Pilatus has no known foundation. His wife, who had a dream regarding "that just man," Jesus, is said by tradition to have become a secret follower of the Master.

55. The Indictment. The Sanhedrin had found Jesus guilty of blasphemy in claiming to be the Messiah, the Son of God. But as this offense had no standing in Roman law, the Jews here present three counts, any one of which, if proved, would warrant the governor's action: (a) interference with the legalized Jewish religion, (b) interference with the collection of the imperial taxes, (c) claim of kingly authority.

56. Crucifixion—a terrible form of punishment practiced by the Romans only upon slaves and those convicted of the vilest crimes. The cross was probably the successor of the stake, upon which Orientals used

to impale victims. Sometimes the arms and legs were tied to the cross; sometimes the hands and feet were nailed to it. Death by crucifixion was accompanied by extreme thirst and agony, and sometimes the suffering extended through several days. At the destruction of Jerusalem by Titus, forty years after this, so many Jews were crucified that it is said wood failed for crosses.

57. The Legend of the Wandering Jew. In *The Spiritual Sense in Sacred Legend*, Edward J. Brailsford writes as follows: "The Saviour was on his way to Golgotha, and was fainting under the weight of the cross. He halted for a moment to lean against the doorpost of a cobbler's hut which was nigh at hand. Ahasuerus was a fierce Zealot. He sprang up on the instant, and, thrusting Jesus from the door, bade him go on to the doom he deserved. The Man of Sorrows again lifted the cross and departed; but at that moment the hard-hearted Ahasuerus heard a voice which would sound in his ears for many days to come: 'Thou shalt go on and on, a wanderer, until the Son of Man returns.' That night, the journey of the Wandering Jew began. He has traversed many lands and witnessed the rise and fall of many empires. His heart is ever craving for the rest that never comes. Death never meets him, no churchyard will receive him. Although he is invisible, the Westphalian peasant hears him rushing past in the blast of the tempest, and tracks him wherever the plague and pestilence have been. Although the Bavarian plowman would be terrified to see him, he will leave his harrow in the field at night that it may serve as a resting place, if perchance the wanderer may be passing that way.

"On and on, with uneasy feet and an aching heart, he is doomed to travel until he finds two living oaks which will stand before him in the form of a cross. He will know then that his repentance has been received, and feel that in the love of the Crucified One he has found rest to his soul."

58. The Enemies of Jesus, who brought about his death, understood him in some ways better than did his disciples. Because Jesus did not talk much about governments and political affairs, his disciples did not understand how revolutionary his teachings really were. To the priests and rulers, however, it was clear that if his teachings were generally accepted, their own downfall must follow. "In the white blaze of this Kingdom of his," says H. G. Wells, "there was to be no privilege, no pride and precedence; no motive indeed and no reward but love. Is it any wonder that the priests realized that between this man and themselves there was no choice but that he or priestcraft should perish?"

59. Joseph of Arimathea. One of the oldest of English legends is that to Joseph of Arimathea was given, as a precious recognition of his kindness in giving burial to Jesus, the cup from which he drank at the Last Supper. This cup was later called "the Holy Grail."

In later days of sin, the Holy Grail was lost, and it was to find and regain it that King Arthur's knights went forth, believing that if it were recovered it would heal the world. Only one, the fearless knight Galahad, attained it.

The legend is a symbol of man's never-wearying quest for the ideal.

THE GOSPEL ACCORDING TO JOHN

60. The Word. "To John, the earthly life of Jesus Christ was to the mind and purpose and character of God what a word is to a man's thought — a visible kind of expression, in the world of time and sense, of the eternal Spirit and the eternal love of God. He was the Word, the medium of God's self-expression in the outward world.

"John represents God as a universal Spirit, eternally striving to make himself known to man, eternally striving to overcome the evil in mankind; 'the light of men,' in all lands and throughout all ages. But, because of the spiritual darkness, some more forcible revelation was necessary. God perceiving that his own received him not, the Word became flesh and dwelt amongst us, manifesting the grace and truth of God. That is John's expression of the significance of Christ.

"The writer says that here is this Word, made manifest in the world of sense to men; and they who know him shall know God. 'He that hath seen him, hath seen the Father,' and knows his grace and his truth and his love. So Jesus' life becomes the Word expressed in terms of human personality and human life."—Elbert Russell

61. Miracles in John as Parables. "In John, the usual names for what we call 'miracles' almost entirely disappear, and we read only of 'signs.' It is in the spirit of the prologue that even the miraculous should be valued only for the spiritual revelation underlying it. It is noticeable that the only two parables of Jesus in St. John's Gospel, the parables of the Good Shepherd and of the Vine, are treated precisely like the miraculous 'signs,' and made the starting point of spiritual discourses. The simple act of washing the disciples' feet is in the same way treated as a sign, while the concluding words of the Gospel apply this same term to the appearances of Jesus after his Resurrection, implying how each is significant of highest verity. In the other Gospels, the whole life of Jesus appears occupied with wonder-working: John selects only such wonders as are spiritual signs."—Richard G. Moulton

62. Special Words in John's Gospel. The reason why John does not use the terms that are familiar to us in the Gospels of Matthew, Mark, and Luke is because he finds others that are spiritual equivalents of those terms. So he says "eternal life" instead of "the kingdom of God," the word "eternal" implying that life in the kingdom not only lasts forever, but is eternal in value and energy. He speaks of "truth" where the other

Gospels speak of "righteousness," meaning truth acted out in right living. He says "know" instead of "believe," meaning to know in spiritual experience as well as in mental conviction. True, he too speaks of baptism; but it is "baptism with the Spirit," because that is the renewing baptism. He also tells of the meeting in the upper room; but he tells of the washing of the disciples' feet rather than of the supper with the Lord, probably because he saw in Jesus' act of service a spiritual truth deeper than even that involved in the Last Supper.

Throughout, his Gospel avoids the temporal and the external, and fixes its emphasis upon the spiritual and eternal.

63. The Woman of Samaria. The disciples marveled that Jesus spoke to the Samaritan woman, not only because he was a Jew and she a Samaritan, but because it was regarded as a serious breach of Eastern etiquette for a man to speak to a strange woman. As in this case, however, an appeal by a thirsty traveler for water he could not otherwise obtain was allowable.

64. The Lake of Tiberias. This explanation by the author helps us to realize whom he was addressing. Few of the citizens of Ephesus and other Greek cities knew much of the obscure district of Galilee. The Herods, however, were prominent figures in the society of the empire, and most men knew that Herod Antipas had built his residence beside a beautiful Syrian lake and called it Tiberias. The mention of this name, then, would help these Gentile readers to realize where Jesus was when he took the journey described.

65. "Dedication." This feast was held in celebration of the victorious cleansing of the Temple by Judas Maccabeus and his army, 165 B.C., as described in Volume Three, pages 311 and 312. This festival is sometimes called the Feast of Lights, because one of the special features of the celebration was the illumination of the houses. It was an occasion for feasting and rejoicing, and lasted eight days.

THE ONLY MEDIATOR

66. Believers Distinct from Jews. In this passage, we see how close is the relation between those for whom this treatise is written and the Jews who are not believers in Jesus. The believers here addressed still feel themselves to be Jews, and keep up their habits of Jewish life and worship. In their church, there are no Gentile converts to sharpen the distinction between church and synagogue, as there were in the churches founded by Paul. Our author therefore takes pains to say that the altar of Jesus, sanctified by his sacrifice, is not for those who deny him, however close their relations with the believers may be. Nor must these latter be so anxious to maintain their Jewish standing, as keepers of the Law, that they will ever flinch from confessing Christ.

THE TEACHINGS OF JESUS

67. The Council. The reference is to the Sanhedrin, or supreme court, of the Jewish nation. To be condemned by this court was to a Jew of Jesus' day the extreme calamity of life. It might involve death if the Roman governor ratified the sentence; and it carried with it disgrace that was worse than death to those proud of their Jewish standing.

68. The Chapel of the Lord's Prayer. On the slope of the Mount of Olives is a small chapel that is believed to be situated on the place where Jesus taught his disciples the Lord's Prayer. Besides a small church and a tomb for the donor, there is a court where the Lord's Prayer is written in thirty-two different languages; and there, day and night, those in charge of the church maintain, each in his turn, a prayer unceasing.

69. "The Lily of the Field." The slopes of Mount Carmel are still aflame with the scarlet anemone, which is the "lily of the field" of our Bible, and to which Solomon's royal robes were likened.

70. The Golden Rule. Before Jesus' time, the teaching "Do as you would be done by" had been more or less fully proclaimed. It is suggested in the works of Socrates and Menander. Philo quotes, as an old Jewish saying, "Do not to others what you would be unwilling to suffer"; and the Book of Tobit enjoins, "What thou thyself hatest, do to no man." Five hundred years before Christ, Confucius taught, "What you do not want done to yourself, do not do to others."

There is also a Buddhist proverb to much the same effect: "One should seek for others the happiness one desires for oneself."

71. The Strait, or Narrow, Gate. "In all Eastern cities there are some small, low, inconspicuous, one-leaved gates, hidden away in retired corners, opened only to those who knock by day, and rigorously kept shut all night. A narrow and but little frequented path leads to such a gate, and it requires diligent searching to find it."—James Neil

72. Wolves in Sheep's Clothing. This figure of speech is used in one of the fables of Æsop, a Greek slave who, six centuries before Jesus' day, became a teacher of popular wisdom through stories of animals. The story of the wolf who put on sheep's clothing in order the better to catch the sheep had evidently filtered into the current Jewish thinking, for Jesus uses the figure as if it were familiar to all.

73. "A Far Country." Evidently, this was the city of Rome, whither would hasten in those days any prodigal with money to spend. As Juvenal put it, the Orontes flowed into the Tiber: every scapegrace in Syria came to the imperial city. In Paul's letter to his friend Philemon, we learn of a prodigal from the province of Asia, the slave Onesimus, who stole his master's money and fled, finding his way to Rome, like the rest.

When the prodigal's money ran out, he could earn nothing. All hard work was done by slaves. He would have to "join himself to a citizen of that country," that is, some rich Roman, and become his humble "client" or hanger-on, doing whatever dirty work the patron or his agent might require, in return for an occasional dole of subsistence.

74. The Parable of the Talents. There is an instructive Eastern tale, which in its deeper meaning runs remarkably parallel to this parable. It is as follows:

> There went a man from home: and to his neighbors twain
> He gave, to keep for him, two sacks of golden grain.
>
> Deep in his cellar, one the precious charge concealed;
> And forth the other went and strewed it in his field.
>
> The man returns at last, asks of the first his sack:
> "Here, take it; 'tis the same; thou hast it safely back."
>
> Unharmed it shows without; but when he would explore
> His sack's recesses, corn there finds he now no more:
>
> One-half of all therein proves rotten and decayed;
> Upon the other half have worm and mildew preyed.
>
> The putrid heap to him in ire he doth return;
> Then of the other asks, "Where is my sack of corn?"
>
> Who answered, "Come with me, behold how it has sped"—
> And took and showed him field with waving harvest spread.
>
> When cheerfully the man laughed out and cried, "This one
> Had insight, to make up for the other that had none:
>
> "The letter he observed, but thou the precept's sense;
> And thus to thee and me shall profit grow from hence.
>
> "In harvest thou shalt fill two sacks of corn for me;
> The residue of right remains in full for thee."

75. The Unmerciful Creditor. To have owed so vast a sum as ten thousand talents (nearly twelve million dollars), he must have been thought of by Jesus as the satrap of some rich province of the king of Persia. The Jews of Jesus' day looked back on the Persian Empire as the ideal world state, and drew many figures from their notions of its splendor and fine organization. This debt, then, represented the revenues of the province for one or more years. The money would fill 8,600 sacks of sixty pounds each. The hundred denarii ("pence") owed this debtor by the other servant could be carried in the latter's girdle.

76. "Slumbered." The word is here used in its early sense of lightly dozing. The maidens tried to keep awake, but were not very successful; and sometimes, indeed, they fell fast asleep.

77. The Flight from Jerusalem. Just before Titus, the Roman commander, surrounded Jerusalem and began the fearful siege that ended with its destruction in 70 A.D., it is related that the Christian believers within the city, following this instruction, fled to Pella, a Greek city on the other side of the Jordan Valley. They were thus spared the horrors that befell the multitudes of Jewish refugees who crowded inside the walls.

THE DESTRUCTION OF JERUSALEM BY TITUS

From a painting by Wilhelm von Kaulbach

This picture is a combination of realism and fancy. In the background are the stubborn facts of the burning city and the victorious legions of Titus. Above, in the center, are the angels, symbols of divine justice, and the worthies of the Old Testament, who hold up the Tables of the Law and the books of prophecy in witness to the fact that the Jews have had ample warning of the destruction that is now fallen. The picture takes on an apocalyptic cast as we observe in the left foreground the figures of demons chasing away, as if to punishment some recreant son of Israel; while, on the right, angels with the sacred cup guide to the heaven of safety those Christians who have escaped the curse. The whole picture suggests that the destruction of Jerusalem is the divinely appointed end of one dispensation and the beginning of another.

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